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The
# CHRISTIAN CENTURY

*Published Weekly*

## Beyond the Bayonets

*An Editorial*

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## Priests and Prophets Of the Future

By W. Appleton Lawrence

## My Heart Goes Back To Burma

By Ralph Haley

15 Cents a Copy • March 11, 1942 • Four Dollars a Year

## In This Issue

W. Appleton Lawrence is Episcopal bishop of the diocese of Western Massachusetts, to which post he was elected in 1937 after having served churches in Lawrence and Lynn, Mass., and Providence, R. I. He is a son of the late Bishop William Lawrence of Massachusetts and is closely related to former President A. Lawrence Lowell of Harvard and other leading New England figures. Bishop Lawrence is chairman of the Episcopal Pacifist Fellowship.

Ralph Haley was born in Burma, and during his early life there was rather more fluent in Burmese than in English. He attended high school and college in Massachusetts, and then returned to Burma for four years as a teacher. He is at present engaged in literary work in New York.

An International Prayer Meeting Contributors this week include Harry Emerson Fosdick, minister of the Riverside Church and professor at Union Theological Seminary, New York; Conrad Bergendoff, president of Augustana College and Theological Seminary, Rock Island, Ill.; Edwin McNeill Poteat, minister of the Euclid Avenue Baptist Church, Cleveland, Ohio; Robert L. Calhoun, professor of historical theology in the divinity school of Yale University.

John M. Versteeg is minister of the Walnut Hills - Avondale Methodist Church, Cincinnati, Ohio.

Edward H. Pruden is minister of the First Baptist Church, Washington, D. C.

## Next Week

Closing contributions to the International Prayer Meeting from Joseph Fort Newton, John A. Mackay and Bishop James C. Baker.


# The Christian Century

March 11, 1942

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1942 in the United States. All rights reserved. Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra


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## Calendar of Coming Events

Mar. 10-12. Georgia Ministers' Institute, Griffin.
Mar. 12. Philadelphia Annual Methodist Conference, Calvary Church, West Philadelphia.
Mar. 13. Federal Council of Churches, Executive Committee, New York City.
Mar. 13, 14. Michigan Methodist Student Conference, Mt. Pleasant.
Mar. 13, 14. Northwestern Christian Youth Fellowship Meet, Rock Island, Ill.
Mar. 14. Education Conference, Congress Hotel, Chicago.
Mar. 14, 15. Presbyterian Student Conference, Ruston, La.
Mar. 15. Chicago Sunday Evening Club; Henry Pitney Van Dusen, speaker.
Mar. 20, 21. Kansas Methodist Student Conference, Lawrence.
Mar. 20, 21. Lakeland Christian Youth Fellowship Meet, Oak Park, Ill.
Mar. 20-22. Florida Student Conference, Gainesville.
Mar. 21, 22. New England Methodist Student Conference, Boston.
Mar. 22. Ford Hall Forum, Boston; Joshua Loth Liebman, speaker.
Mar. 22. Chicago Sunday Evening Club; Halford E. Luccock, speaker.
Mar. 29. Palm Sunday.
Mar. 29. Ford Hall Forum, Boston; Edward Tomlinson, speaker.
Mar. 29. Chicago Sunday Evening Club; Douglas Steere, speaker.
Apr. 5. Easter.
Apr. 6-11. Association for Childhood Education, Buffalo, N. Y.
Apr. 7, 8. United Stewardship Council, Chicago.
Apr. 12. Chicago Sunday Evening Club; Harold C. Phillips, speaker.
Apr. 13-15. Nebraska Ministers' Convocation, Lincoln.
Apr. 14. International Council and State Council Convocation, United Christian Education Advance, Centralia, Ill.
Apr. 15-17. Conference on the Christian World Order, Westminster Theological Seminary, Philadelphia.
Apr. 15-18. American Association for Health, Physical Education and Recreation, New Orleans.
Apr. 16. Joint International and State Council Convocation on United Christian Education Advance, Bloomington, Ill.
Apr. 17-19. Missouri Student Conference, Pin Oak Camp.
Apr. 24-26. Indiana-Illinois Student Conference, Bloomington, Ill.
Apr. 25, 26. Annual Presbyterian Student Conference, Montgomery, W. Va.
May 3-6. Institute for Education by Radio, Columbus, O.
May 3-10. Christian Family Week.
May 4-10. Annual Missionary Education Institute, Indianapolis, Ind.
May 10. Rural Life Sunday.
May 10. Mother's Day.
May 10. General Synod, Reformed Presbyterian Church, Sparta, Ill.
May 17. Citizenship Recognition Day.
May 21. General Assembly, Presbyterian Church in the U. S. A., Milwaukee, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, MARCH 11, 1942 NUMBER 10

## EDITORIAL

RANGOON had not fallen when this issue went to press. But the fate of the city seems sealed, with the Japanese cutting in behind it to the north. Its port facilities have been abandoned, while great stores of supplies destined for China had to be burned on the docks. Latest reports indicate that the Japanese may have landed beyond the city and even now be operating along the Irrawaddy river. It is officially admitted that they have opened air attacks on the Andaman islands, which control the approaches to Calcutta by way of the Bay of Bengal. What all this adds up to is simply that China has been cut off from further supplies, except such as may be trickling in by caravan routes from Russia, and that the Japanese are knocking at the gates of India. Without the help of big guns and other heavy equipment from abroad China has no choice but to remain on the defensive. This will further seriously cripple the forces opposing Japan's advance, and its importance is not to be hidden beneath propagandistic fairy tales of new roads to be built across the mountains of Assam and Sinkiang—an engineering feat which would require years to complete. Moreover, if India is not won wholeheartedly to the cause of the United Nations before the Japanese swoop down on Calcutta, it will probably be too late after that has happened.

### The Burma Road Is Closed

### Why Is Britain's Offer To India Delayed?

BECAUSE of this rapid deterioration of the situation in Burma and around the Bay of Bengal, the delay on the part of the British government in giving substance to the offers which have been forecast of more self-rule for India, is deeply disturbing. No one will deny that Mr. Churchill and his cabinet are wrestling with a difficult problem for which no quick or completely satisfactory solution is in sight. However, if the aim is to evoke Indian loyalty, it must be recognized that time is of the essence. Precious days are passing, and 10 Downing Street still keeps silent. The Dutch showed a keener perception of realities when their foreign minister, Dr. van Kleffens, hastened to announce before the opening of the attack on Java that after the war the Netherlands Indies will be given complete home rule in everything except foreign policy and military affairs. In contrast, the most that has come from Britain has been Lord Cranborne's statement to the House of Lords that "if the Indian leaders would get together and devise some scheme which would be satisfactory to all, the Indian problem would be satisfactorily solved." This sounds dismayingly like the old formula by which Britain has managed to evade action looking toward Indian self-government in the past. We still believe that Mr. Churchill means to offer something of a spectacular nature to bring India fully into the war. But our fear that his offer, when it comes, will be too late is growing every day.

### Another Atrocity Story Backfires

TWO WEEKS AGO we commented in these pages on the tale of the Mactan. This was the American hospital ship which was falsely reported to have been bombed nine times in a single day on its way to Australia. Through the International Red Cross, which has a stake in keeping alive the humanitarian good faith which in this case had honored an agreement for safe conduct through disputed waters, the truth about the Mactan came to light. It had not once been molested. Thus a good atrocity story was spoiled. Now we can add another propaganda fabrication to the tale of the Mactan. On January 17 the Associated Press carried a report from Chungking that all the American missionaries on Hainan island had been massacred. The report was printed by most American newspapers and spread by radio. The Japanese, who have controlled this large island off the south China coast for some time, were held responsible. But now the department of state has informed the Presbyterian Board of Foreign Missions that "there is no foundation to rumors regarding the massacre on Hainan island of all American missionaries." So another atrocity story has been overtaken by the truth. Like the Mactan tale, it sprang from a source which had an interest in corrupting American public opinion with

hatred. In the long view, it therefore worked against the possibility of any stable or just peace. The exposure of two propaganda lies within a fortnight underlines again the necessity for unceasing vigilance concerning both the source and the intent of news.

## Will Lease-Lend Agreement Be Easier After the War?

AFTER meeting for six months, the commission which was expected to draw up terms of payment for lease-lend supplies obtained by Britain has adjourned without agreement. With the total of these supplies now exceeding $18,410,000,000 (Senator La Follette's figures), a sum which is three-fourths as great as the total United States debt at the end of the First World War, the best that the two nations have been able to achieve is the economic agreement signed by acting Secretary of State Sumner Welles and Viscount Halifax last week. This expressed the intention of the two countries to collaborate at the end of the war to expand production, to increase employment, production and the exchange of goods and to work together for the "elimination of all forms of discriminatory treatment of international commerce and the reduction of tariffs and other trade barriers." These are worthy objectives, but at least two things stand in the way of their realization. First, under the Constitution the United States may not be committed to such an engagement without the approval of two-thirds of the Senate, which has not yet been consulted. Second, the decision to postpone indefinitely agreement on the terms of settlement of the lease-lend obligation carries within itself the possibility of more trouble than did the war debt reparations question at the end of the First World War. That dispute poisoned international relations for at least a decade after the armistice and it was during that time that the nations adopted the policies which made the Second World War inevitable. The same massive difficulty which made the reparations question finally insoluble haunts the negotiations over lease-lend. It is to find a painless way to break the news to the American people that they have been committed without their knowledge to carrying a far greater share of the economic burden of the war than they had intended to carry.

## Norwegian Church Resists Nazis

AS in Germany itself, in Norway the struggle against nazism is being maintained by the church long after all other opposition has ceased to resist. The latest development in that country has thrown the entire hierarchy of the church and nearly all the clergy into open defiance of the Quisling regime. On Sunday, March 1, all of the bishops of the Norwegian church resigned. They followed the example of the Rt. Rev. Eivand Berggrav, Bishop of Oslo, in refusing to approve a law which is intended to compel children between the ages of ten and eighteen to become members of the nazi-controlled National Union party. This action, which cut off the Quisling government from access to the clergy through their accepted authorities, was followed by one more drastic still. According to a radio dispatch to the *Chicago Daily News* from Bern, Switzerland, by March 3 all but eighteen of the 1,500 ministers of the Norwegian church had cast in their lot with their bishops. Even the subservient eighteen cannot select a bishop from among their number, for a bishop must be consecrated by a bishop, and no bishop remains. The present action is the culmination of a long struggle which began as soon as the Quisling puppet regime assumed power after the German conquest of Norway two years ago. Last August, Bishop Berggrav publicly refused to comply with an order from Premier Quisling to instruct pastors to pray for a German victory in Russia, stating that he could not accept dictation from political authority on church matters. More recently the nazi-dominated ruler has attempted to short-circuit the function of the bishops by himself issuing direct orders to the clergy. Now he has brought the whole church into overt rebellion.

## Russia Wants Her Allies To Change Strategy

THE SOVIET UNION is growing impatient with the war strategy of Great Britain and the United States. As was said in the editorial, "Churchill's War and Stalin's War," which appeared in these columns on February 11, Anglo-American strategy calls for a defensive war this year, with a piling up of arms and armies, and a swing to the offensive sometime in 1943. Russia is not pleased with any such prospect. It wants an immediate abandonment of defensive strategy and formation by England and America of a second major front in Europe. Such, at least, seems the only possible interpretation to place on the speech which Ambassador Litvinov delivered before the Overseas Press Club on February 26. Foreseeing that Russia's fight against Hitler would "reach its peak . . . next spring," Litvinov asked for "the utmost possible aid by then." This aid, he made clear, should take the form of a second front, and he warned that if such a front is not established right away "events are shaping in such a way that soon there will be no more fronts outside Europe along which decisive battles or even offensive operations of any sort will be possible"—a warning evidently aimed at the idea of an offensive in the southern Pacific a year or more hence. "It may be of little use to have large, well equipped armies, say, somewhere in the West, if they are not in action while decisive battles are raging in the East. When such battles are over, it may be too late for the Western armies to serve their purpose." Thus the Russian ambassador, in a speech that might have been headed: "Mr. Churchill and Mr. Roosevelt, Take Notice!" There is little likelihood that Britain and America will respond favorably to this prodding from the Kremlin. On the same day Mr. Litvinov made his speech Lord Halifax made another in which he explained that most of the 3,500,000 soldiers in the British isles are merely home guards, and President Roosevelt announced several weeks ago that the United States would stick to a defensive strategy until it had huge armies trained. Nevertheless, there was much in Litvinov's analysis of the military requirements this spring which will elicit approval from the

American people. Russia at least has a plan directly aimed at victory, and it is doubtful whether the other United Nations have—yet.

## One Sermon That May Be Remembered

MINISTERS who have searched for new ways to make their sermons effective, only to have their hearers fail to understand what they were driving at, will sympathize with the Rev. Paul Becker of Lincoln, Nebraska. Mr. Becker was preaching a Brotherhood Day sermon in which he wanted to impress his hearers with the disabilities experienced by Negroes in the United States because of the color of their skins. His sermon was being broadcast over station KFOR. One night, said Mr. Becker, he and his family had gone to bed white. When they woke the next morning they were black. And then followed an account of all that they had suffered in personal indignities and denial of social and political rights because of that change in pigmentation. The point of the illustration was probably clear to everyone in Mr. Becker's immediate congregation, but it proved otherwise with members of the radio audience. Presently the radio station found itself swamped with inquiries for further details concerning the disaster which had befallen the pastor and his family. This kept up until Mr. Becker found himself a sort of clerical Orson Welles in the midst of a Nebraska sensation. It is said that he will hesitate a long time before he essays his next novel illustration in radio preaching. Nevertheless, we prophesy that his sermon will be remembered by those who heard it. And many a minister who reads this paragraph may find himself asking with a new recognition of the realities of the race problem in this country: What would it do to me and my family if we woke up black some morning?

## Hitlerism Threatens the California Japanese

THE WORST THING that could have happened has been injected into the difficult problem of dealing with the 93,000 Japanese in California. Some California politicians who have their eyes on offices to be filled in the state election this fall have seized this as an opportunity to ride to glory on a platform calling for mass arrests or deportations. Unless the federal government takes firm action to settle the question quickly as to what is to be done with these Pacific coast Japanese, the next thing the nation knows these helpless people—only a small percentage of whom are so much as suspected of fifth column activities—will be victims in the center of a howling jumble of politicians, legionnaires, chambers of commerce and business interests on the make. If this hysteria once gets well started it may not be stopped before the worst features of Hitler's treatment of German Jews have been repeated. Already, several California Japanese have been killed and more have been driven to suicide. Everyone acknowledges the difficulty of the problem created by the presence of such large numbers of Japanese on the Pacific coast, and by their concentration in certain areas. There is general testimony, likewise, to the firmness and competence with which the FBI and Attorney General Biddle have been dealing with the issue. The main danger now is that the federal authorities may lose their grip on the situation and see it pass into the hands of local forces, all with axes to grind. Four things should certainly be guarded against in any action relating to this problem: (1) action based on unproved rumor; (2) action which flouts the constitutional rights of the large number of second-generation Japanese who are United States citizens; (3) action whose real end is the destruction of Japanese competitors of American firms; (4) action which is nothing more than a compensation for the American community's sense of frustration at the way the war is going.

## War-Bred Famine Spreads Over Europe

FAMINE in the small democracies of Europe has grown so serious that an organization which calls itself the Interallied Information Committee has issued from London a statement which ascribes present conditions to Germany's "organized pillage masquerading as purchase." It declares that 500,000 Greeks will probably die from hunger this winter, that "one whole generation appears to be already doomed" in that country. The situation in Belgium, Poland and France is equally terrifying, it reports. In the Athens-Piraeus area, where from 450 to 500 persons are dying daily, only about 250 calories of food are available per person per day, whereas 2,500 are needed. A dispatch to the *New York Times* from Ankara confirms these stories of Greek starvation, although no such estimate of the total number of anticipated deaths comes from this source. Thus large-scale famine has become a reality on the continent of Europe, while the grim policy of blockade and counter-blockade continues. So far the only concession to the public opinion of that fraction of the world which still retains its capacity to be horrified at anything is the present attempt by each side to blame the other. While the Interallied Information Committee in London attempts to shift the responsibility to the Germans and Italians, the representatives of these powers fill the newspapers of the occupied territory with outcries against the brutality of the British blockade. The trouble is that the charges made by both sides seldom meet in the same ears. The British story has access to the English-speaking world, while the people who are suffering hear only the Axis propaganda. But all of this is only of remote interest to more than thirty millions of people in what were once the small democracies of Europe. They know their children are dying. Only one thing matters: food, and in time.

## While Christians Prayed

DURING the tense days immediately preceding Pearl Harbor a group of forty ministers in Washington, D. C., engaged in continuous prayer for peace in the Pacific. For seven days, twenty-four hours a day, they maintained their vigil at the Episcopal Church of the Epiphany. Some of their number, notably E. Stanley Jones,

were meanwhile in constant touch with the officials who were carrying on the fateful negotiations between the Japanese and the United States governments. Just before the outbreak of war a member of the group received from Toyohiko Kagawa, the great Japanese evangelist, a cablegram saying: "Tokyo church leaders observing one week continuous twenty-four hours prayer vigil for peace in the Pacific." Consequently these two nations went to war with representatives of the Christian communities in both countries engaged in united intercession that war might be averted and peace established on a basis of justice and equality. We believe that this fact will be remembered in the future when the attitude of the church toward this war comes up for assessment. Of course it might be said, especially in the light of what we already know concerning the ultimatum which was delivered to the Japanese on November 27, that the action of these two groups of Christians came too late. It will also be recalled that the object of their intercession was not realized, that the answer to their prayer had already been determined by events dictated from another capital than heaven. But that is not the point. Men and women of faith will continue to believe that it is never too late to pray; that the prayer of faith, which in its essence is always, "Nevertheless not my will but thine be done," never goes unanswered; and that in the providence of God the prayers of sincere Christians may be instrumental in averting, if not the first Japanese-American war, then perhaps those attitudes which would make certain the second.

# Reaching Beyond the Bayonets

RECENTLY Federal Union, Inc., published a full-page advertisement in a Chicago newspaper under the headline, "To Win the War Attack the Axis from Within *Now!*" Adorned with large pictures of Washington and Lincoln, this appealed for help to "reach behind the German and Italian lines" and to "attack the Axis from within." "Many Italians," said this advertisement, "are rebellious. In nazi Germany itself, revolt smolders. . . . We must beat the dictators to their knees with guns and tanks, battleships and bombers. . . . But we must also fight Germany and Italy from within—reaching behind their lines—by offering *their peoples* a working plan for world future that is better than Hitler's and Mussolini's."

We are glad to hear this note struck in America's current war propaganda. It represents a sound strategy, and the pity is that more Americans are not developing that strategy. Washington is apparently so absorbed in trying to find ways to spend $150,000,000,000 to shatter the bodies of Germans, Italians and Japanese that it cannot spare a moment for an attempt to shatter the mental ranks in which the German, Italian and Japanese people now stand regimented. The Federal Union enthusiasts who prepared this advertisement undoubtedly remember that President Wilson's speeches did as much to bring the First World War to a sudden end as the dispatch of an A.E.F. to France. They have absorbed the meaning of J. R. Mack's famous book, *Words That Won the War.* Knowing how effective this warfare of the mind was a quarter-century ago, they propose to renew it today.

The big difficulty in the way of a successful resumption of such morale warfare, however, is that before you can win this kind of battle you must know what you want to say. And what you say must be of a character which will impress the sort of people you want to reach. It is no use, for example, to call on Czechs to risk their lives in revolt simply to have a new Hapsburg regime fastened on the Danubian states. The Atlantic Charter was designed as an opening salvo in this sort of war which tries to reach beyond the bayonets to the minds of the peoples in the Axis nations. It fell flat. Why? Because most of the first seven points were too vague to carry conviction, and the final point—which promised to disarm all the Axis states while keeping the United Nations fully armed—was not read by the ordinary German, Italian or Japanese as a promise, but as a threat.

Unfortunately, Federal Union's spectacular flyer in newspaper advertising furnishes another example of the sort of attack on Axis morale which is doomed to failure because it ignores the two basic requirements just mentioned. Careful examination shows that Federal Union does not know exactly what it wants to say, and that what it does say is not the sort of thing which will register on Axis minds. The first shortcoming has compelled it to fill an entire page with thousands of words of copy without ever saying a word about the relation of Russia and China to the post-war scheme which it is proposing. The second has compelled it to maintain a like eloquent silence as to what is to happen to Germany, Italy and Japan provided their peoples accept this invitation to revolt and end the war.

Analyze this advertisement and it is found to call for a revolt among the people of the Axis nations in order that

> the United States can start by inviting all the free people that may be found ready and able to unite on our democratic federal basis; for example, Australia, Canada, Eire, England and such others (whether or not they speak English) as already maintain a government that guarantees every person under it a bill of rights. This bill of rights would be similar to that included in our own Constitution. As soon as the Hitler-enslaved democracies, such as France, Denmark, Norway, regained their freedom and put their houses in order, they could be admitted to this World United States, as states have been admitted to the United States of America.

Since, however, only the Anglo-American states could meet the test of providing their citizens with this indispensable bill of rights, what this amounts to is a call for revolt among the Germans, Italians and Japanese in order to turn the control of the world over to the Anglo-Americans! Is such a call expected to crack German civilian morale? Or Italian? Or Japanese? On the contrary, it is diabolically calculated to cement it.

Stalin knows better. He, too, knows the importance of the sort of warfare of the mind which tries to reach beyond the bayonets. But he observes the rules of that war-

fare; he wastes neither time nor effort beating the air. He properly bases his propaganda on the premise that there is a difference between the German people and the nazi adventurers who now rule them, and he tries to drive a wedge deeper and deeper between them. He knows that there is nothing to be gained by "attacking the Axis from within" until that wedge has been pushed to the very core of German life, but that once it reaches that core the downfall of the nazi despots may follow swiftly. He can wage that mental conflict effectively because he knows exactly what he wants to say, and can say it to exactly the people he wants to reach.

When the U.S.S.R. celebrated the twenty-fourth anniversary of its revolution last November, for example, it broadcast a series of "Soviet watchwords." Here was the tenth: "Greetings to the German people groaning under the yoke of Hitler's blackguard bands. We wish them victory over bloodthirsty Hitler!" A few days later Stalin made one of his rare speeches. "Only Hitlerite fools," he declared, "do not understand that it is not only the European rear, but also the German rear, of the German fascist army which is a volcano, ready for eruption and ready to bury Hitler's adventurers." Illustrations might be multiplied, but consider only one more, the order of the day which Stalin issued to the red army two weeks ago on the anniversary of its formation:

> Statements appear from time to time in the foreign press to the effect that the red army aims at the destruction of the German people. This is a wicked, foolish libel. It is probable that this war will bring about the end of Hitler's clique. We would welcome this solution. But it would be ridiculous to identify Hitler's clique with the German people and the German state. History teaches that Hitlers come and go, but the German people and the German state remain.

Is it necessary to point out reasons for believing that propaganda of this nature may eventually succeed in reaching beyond the bayonets, while propaganda such as Federal Union is fostering has no such chance?

The Americans who are promoting the Federal Union propaganda are right on at least two points. They are right in their belief that the harassed peoples who now live under the yoke of Hitler, of Mussolini and of the Tokyo militarists need to be given a picture of a new world order in which there shall be some international check on nationalistic militarism and the endless cycle of ruinous wars. They are right, also, in their belief that the United States should begin now to try to reach the minds of the common people who provide cannon fodder for the dictators. But Stalin also is right in his belief that it is useless to make this effort unless these common people are promised immediate and great benefits and that there will be no penal treatment inflicted on them in case they rise against their tyrants. To call on the people of the Axis nations, or the people of the nations overrun by the Axis, to revolt in order that the Anglo-American peoples may take over the running of the earth is as futile as it would be to call on Protestants to rise against their denominational divisions in order that the supremacy of the papacy might be established over Christendom.

One more word needs to be said while we are on this subject of trying to reach beyond the bayonets to the minds of the people on the opposite side of the battlelines. Not only must propaganda of this sort put forward a genuine offer of hope and of help to these bedeviled people, but that offer must be couched in such terms that its sincerity cannot be questioned. Any attempt to "attack the Axis from within now" faces, first of all, the skepticism of people who remember all too well the promises of Wilson and the Allies in 1917 and the realities of Versailles. It will take more than words to win this time. Those words must be clear, they must be just, they must be generous, and they must be so supported by specific pledges of good faith that it will be impossible for Hitler or any of his satellites to make the common people of Germany, Italy or Japan believe that they are just a verbal trick which seeks to accomplish what the arms of the United Nations cannot. Before words of this nature can be spoken, however, the United Nations must know exactly what they want to say to the people of the Axis whose minds they would reach. We agree with Federal Union that it is high time the United Nations were attempting to reach those minds. Therefore, it is high time to formulate the sort of proposal which would be instantly recognized as offering a new and more secure freedom rather than be suspected of concealing a new and alien bondage. Such a proposal provides the only alternative now in sight to an interminable war of mutual extermination.

# An Adopted Editorial

OUR correspondence in these dark and difficult days is laden with much argument, pro and con, with respect to the moral and religious issues which the war has raised and toward which The Christian Century is striving to discharge its duty with but slight regard to the ordinary canons of popular journalism. What has impressed us most deeply in this correspondence is the evidence which it contains of the poignant struggle through which many of our readers are passing. We would like to believe that the candor of these self-revelations is in part a response to the evidences in our own writing that we too are wrestling with a problem which is beyond our power to compass in solitary thought. We have no wish to conceal this fact. It is our belief that the truth will be made manifest and clarified by the interaction of many minds; we do not believe that it is already possessed by anyone, or by any group, least of all by the editors of this paper.

Among the letters which have moved us deeply is one written by a professor of theology in one of the leading seminaries of the country. We wish to share it with our readers. The writer finely senses the spirit of our editorial undertaking, and answers with a confession of his own wavering but undaunted thought, while he voices his appreciation of our contribution and makes a contribution of his own. His letter was not intended for publication. It is addressed personally to the editor and contains passages which are so personal and intimate that we withhold the name of the writer. We prefer to adopt it as a kind of

"guest editorial" and give it hospitality in the room usually occupied by our own writing. The letter follows:

"DEAR Dr. Morrison: . . . Regarding the interpretation you are giving of the war, my own thinking is full of dark places at the moment. Yet I do want to write if for no other reason than to express my gratitude for the profoundly courageous and Christian attack on the problem which your recent editorials have, in my judgment, shown. I say this as one who disagreed in many ways with your pre-war position.

"That which has helped me most in your editorials has been the fact that you are grasping something of the total dimensions of the problems now confronting the world and those who live in it, that you are pointing to the real issues, and to evils which few are admitting, and that in all respects you are demanding a total re-examination of our Christian loyalty and its meaning.

"Nearly all contemporary writers have professed to know in general at least what the precise issues in the war are. I may say that in The Christian Century itself there were times when I wondered how you could be so certain of your own view of where America's obligations lay. But in 'An Unnecessary Necessity' and 'The War as Tragedy' and in succeeding editorials you have expressed the experience which is far more my own, that of finding my whole theology and ethical perspective drifting toward a crisis. I have felt many times these days as if all my spiritual defenses were down. One of the worst elements in the experience is that of being aware that moral confusion may well reflect moral weakness. Perhaps it is my personal failure, my own desire to escape moral responsibility, that makes it so hard for me to say in so many words that I know what outcome of this war God requires. What is the will of God today? Perhaps I do not want to know, or am afraid to know. If I say with Professor Bennett, that which I am willing to say, that in general it appears to me that God wills a victory for the United Nations, can I go on and say what it seems to me Professor Bennett would have to say, that God wills *all* the consequences of such a victory?

"What now becomes of the sermons I have preached on 'The Will of God'? What becomes of my Christian commitment? Was it all a good intention maintained only so long as the cost of maintaining it was not too high? These are the questions I am asking myself day by day and hour by hour.

"I have always found myself in difficulty over the pacifist position. I have never adopted it; but I have never been without concern over the question whether it may not be the right decision for the Christian today. I try to think of participation in the war in concrete terms (not in the impersonal terms of the communiques). I try to think what our armies and navies, and other armies and navies, are doing, and the result is cold horror. And I do not feel separated from this horror because at the moment I am behind the lines. We are all part of the killing, the starvation. The pacifist is too, and how well you have said it! What then are we to do, and what conception of a Christian way of life now can we have?

"Your papers have helped me to bear all this because you seem to see our problem in this way. If we may say so, I think we are entering into something of the experience described in Romans 7. It is the experience out of which the new Continental theology has arisen. But I cannot see any way out through a 'Barthian' theology. It does not give us a really saving word. These neo-supernaturalists only announce that we are damned and then appeal to a transcendental salvation which does not transform the existing situation one iota. Barth's absolutizing of the Allied cause in the name of Christ appears a paradox in the light of this theology; but it is the only possible consequence if he is to remain a Christian at all. He has renounced all human judgments upon the world order. Therefore in any concrete situation he has to choose between skepticism (which seems to me the more logical choice) and the absolutizing without criticism of some earthly cause as the cause of Christ.

"Sharing as I do your mood and judgment which lead to the description of our situation as 'tragedy' and as 'hell' I am, with you, groping for that one more word which might be said by the Christian at the present time. You have gone on to develop a Christian answer. May I simply try to put in my own words some reflections which closely parallel yours. Christianity has always viewed life as tragic; but there is a difference between tragedy in the Christian perspective and tragedy in the Greek or Shakespearean world views. We are not wholly without light even on contemporary decisions within our Christian faith. Do we quite need to say: 'We do not presume to know the mind of Christ'? In all humility we do know something of his mind. We know his judgment on the wrongness of all our lives which has brought the tragedy about. We know that he wills a world in which Jews in Germany and Negroes in America can live as human beings. We know he wills that whatever we do in this war we do it honestly, courageously and humbly. Perhaps he can bring good out of even our wrong decisions.

"I am trying to see what truth there is in the biblical suggestion that God uses the sin of man in the revelation of his own mercy. I don't see this clearly yet; but there may be saving truth in it. We know it is Christ's will that the world be so organized that this need not happen again. I believe with you that when the Christian today, even in despair, even in hopelessness and bewilderment, confesses *both* Christ the Judge and Christ the King who stands above the whole pitiful scene, there is a kind of vision of redemption in the tragedy. Would we be quite so deeply in despair if we had not seen and remembered a Pure and Glorious Light? I do not mean this in any supernatural or mystical or Barthian sense. I mean it as a concrete—if you will, an 'empirical'—vision or perspective which the Christian may by grace possess even in a morally and physically shattered world.

"I understand the Christian perspective within the tragic view of life to be this: that in the tragedy itself in all its pain and horror, the last word, the ultimate word, is always that which judges man's failure and forgives it. Greek tragedy and Shakespearean tragedy see life either caught in fate, or at best redeemed through the heroic and the noble qualities of man. Christianity denies nothing of the truth in these views; but it goes even deeper

when it says that even the nobility of man is not ultimately necessary to redeem life from meaninglessness. Man who despairs of achieving even this pagan virtue may yet hear from a forgiving God a word which sets him on his feet again.

*"But he can really be set upon his feet;* this the neo-supernaturalists deny, and here I hope they are mistaken. Man can really make a difference for the Kingdom in the world. What he sees of the Kingdom can become effective in him. You know Hocking's fine phrase: 'What the man sees becomes a working part of the man.' This I cling to desperately. Having faith that it is true I can say that the war is hell; but I can say that the Christian sees a triumph in the tragedy. Not a triumph of man alone, but a triumph of the eternal loving God. 'Though I make my bed in hell thou art there.'

"I apologize for the length of this confession. I hope it may help to show in a personal way my indebtedness to you for the spiritual leadership you are giving all of us."

# Friends Made on Holiday

EDITOR THE CHRISTIAN CENTURY:

SIR: In that boundless Louvre which you call your memory there are galleries of portraits and among them, I believe, there is one room on the walls of which hang the pictures of friends whom you made on holidays and have never seen since. And a very pleasant room it is.

You see them against a background of beauty—mountains, lakes, islands, the sea and the river. You never saw them anywhere else, and somehow they have become one with that landscape. They are always there, and they never grow older than they were when by chance you were both passing that way and met for a time. If you had seen them afterwards, as you promised you would if possible, you might have lost some of the light which falls upon them still when you walk through that long gallery. You might have seen them cross and quarrelsome at times; you might have watched them with a hard look on their faces; they might have lost that friendly tone and that generous allowance which they made for your, to them, perverse opinions. It is perhaps better after all that the memory should remain unbroken by any other encounters.

It is as curious as it is certain that most of us are at our best when we are on holiday. Those strangers whom you met and made friends with long ago and far away, were removed from the daily round in which their lives were spent. The burden had fallen from their shoulders; they had no letters to answer. They were in short "off the leash," as the Scottish grocer remarked when he saw the minister on his holidays in flannels. Besides, they had no conventions to tie them down or to keep them in the correct way. They saw new faces as delightful. People not of their own way of living were surprises to them. Even those who frequented other sanctuaries met for worship with them under the mountains or in the cabin of the ship and it came as an agreeable surprise to them to find that you were . . . what you were. They were ready for adventures in fellowship, and they found one in you. And you found one in them.

There were lesser but still real gains. In you they found a new hearer for their best tales, and for the jokes which sent their family at home into the depth of gloom. For jokes which send strangers into fits of laughter plunge our nearest and dearest into fits of depression. And they listened to your best in a way which refreshed your spirit and made you wish that certain citizens of Chicago were present.

The best of such holiday friendships is that you can make a fresh start. Neither of you has a past which you must live up to. You have no scores against each other; no old wounds give you an occasional twinge. Under such conditions each can afford to be generous. You could discuss any mortal thing, even your theological differences. And very soon you discovered that you had common friends and acquaintances whom you could discuss in a spirit of friendliness and yet with perfect frankness. So-and-So of What's-its-Name. "You know him!" said the stranger, and he smiled and you smiled and both simultaneously began, "Well, it's a small . . . !"

But there were also times in which you and that friend talked as men should talk of the deepest things by which they live. Those talks you remember to this day so that when you pass the picture of that friend you are sure that you and he had explored beneath the surface of this life together. You still say of that time, "The Word of the Lord came to me then."

Such friendships, brief as they were, may be what is called in Holy Scripture an "earnest," something given us in advance as a security that the whole will be paid. It is an earnest "of our inheritance with the saints in light."

Ever yours faithfully,
QUINTUS QUIZ.

## *The Market Place*

I SAW a mart, a blood-red market place,
And souls of boys and men are bartered there
A thousand here, five hundred, fifty there.

"How many must I give," the seller asks, "to gain this bridgehead?"
"Four hundred more or less."
"How many then to turn that factory into a rubbish-heap?"
"Fifteen, but fifteen strong and clean,
All forward-looking, sensitive—
In this one violin music trembling in his fingertips,
In that a brain aglow with chemistry and industry's advance."
"How many need to sink that battleship?"

And so eternally the seller drones.
The buyer, cold, impersonal, calls forth his price as if pronouncing doom.
And doom it is for Richard Smith, and Henry Brown, and Thomas Cook and Philip Jones. . . .

ROBERT ARENDS.

# Priests and Prophets of the Future

## *VI. How Shall the Christian Church Prepare for the New World Order?*

By W. Appleton Lawrence

THE new world order will very definitely be colored both by the length and by the outcome of the war. Two things about it are certain. First, it will unquestionably be different from our present order, in its economic system, in its political setup and in its basic values and general philosophy. Second, whether it will be better or worse than the present order is slowly but surely being determined by our actions and attitudes in these days of change.

How shall the Christian church prepare for the new world order? It would seem a little presumptuous for the church to assume that she will have any large part in the preparation for the new world order until she herself sets her own house in order. Even he who runs may easily see that there are, within the church itself at the present time, glaring injustices and an easygoing complacency which is content with commonplace and worldly standards. A moral callousness, due to constant association with unchristian practices, has dulled the conscience of many a Christian. Members of the church too often are blind to the mote within their own vision as they look out in criticism and judgment upon the world. Therefore the very first thing we Christians need to recognize, the very first attitude and act to which we church people are called, is repentance.

### *Repentance Within the Church*

The world is in its present predicament just because we have not taken our responsibilities seriously enough. We have been ineffective in our efforts, and petty in our attitude. Those who think that the world is going to change and the church as we now know it remain the same, are greatly deceived. Repentance and drastic reform must begin within the church, before we can even expect to have any significant part in the preparation of the new order.

Moreover, in our emphasis in the last century on God's love, we have often forgotten his righteousness. We must recognize anew that God is not mocked and cannot be deceived, that the law of the harvest is as true in spiritual and moral realms as it is in the physical realm, that we reap what we sow, that we will not automatically get a nice new world order even if the United Nations should win a decisive and complete victory—until we so order our attitudes and our lives that it is possible.

I can remember well hearing a man say in 1919 that we could not tell who had won that war for some twenty-five years. The words at the time startled me by their seeming blindness to simple fact. Was it not perfectly plain that the conflict had come to an end, and that the Allies were in the midst of dictating a peace? *We* had won! As year has succeeded year, however, I have come to a growing appreciation of the significance and truth of what he said. It will be another lesson lost if we do not learn out of this experience of 1919 that if there is to be a peace based on justice rather than revenge, on good will rather than punishment, we must begin *now* to sow, and keep on sowing, seeds of good will, justice, forgiveness and the other Christian virtues, if we expect to reap peace twenty years from now.

### *On Guard Against Another Versailles*

God is not deceived. Hate breeds hate. Opposition stirs opposition. Revenge breeds revenge. Just as truly, good will breeds good will. Understanding breeds a spirit of understanding. Justice calls for a return of justice. It is most important that the church apply herself to creating and cultivating a determination that when the next peace is written, it will be written in a different spirit from that of Versailles. This will not happen automatically, but only by definite, determined, aggressive study and action. God is not mocked, nor deceived. We shall reap what we sow.

As members of the Christian church, then, we must first frankly face the facts. The church has fallen short in its failure to give man an understanding of the true meaning of life. If we are to have a share in building the new world order we ourselves are called, first, to repentance and reform. Then, and then only, can we face the future —full as it is of change, uncertainty and mystery—with faith, hope and courage, thanking God that we have been called to live in a day when society is in a pliable and fluid stage. In the present, there rests an opportunity, denied to other generations but given to us, to shape society into a more nearly Christian order. The static days of slow accretion and heavy traditionalism are past. Society is on the march. The danger is greater, the situation more precarious, the struggle more thrilling, because its outcome will probably determine the set for many generations to come. These are not days for fear or for retrenchment in Christian enterprise or missionary effort. They are days that call for supreme effort, great sacrifice, herculean powers.

### *Return to Prayer*

But what is to be our special strategy? What is the new thing, the new form, toward which we are working? A fighting, active, aggressive church? Many think so. I do not. Let me quote a recent article in the *Deutsches Pfarrerblatt,* official organ of the German Lutheran Pastors' Association: "The signs which God gives us indicate that the church of the future will be a praying church—after the governing and teaching church, after the pastoral and serving church—the praying church. It is undeniable that we are witnessing a great renunciation of the church, as an antidote to the activism which was a mark of recent decades. The pastor as insurance agent, as leader in games, sports and gymnastics, as president

of cooperatives and promoter of settlements—we have taken part in all that, and not always had pure joy in it. That time is past. The period of the great activism has come to an end. That is the negative side. The positive side is a new return to inwardness."

In other words, we must return to a new emphasis upon God. In our more modern desire to meet immediate and human needs and fulfill the second commandment, "Thou shalt love thy neighbor as thyself," we have neglected the first and greater commandment, "Thou shalt love the Lord thy God." Behind the world-wide war of men and arms, there is a greater, even more significant conflict being waged in the realm of ideas, in which the forces of the world, of materialism, are ranged against the forces of the spirit. It is the essential and particular task and responsibility of the church to apply herself assiduously to propagating and practicing, in terms that ordinary men can understand, the ideology of God as a father, revealed in Jesus Christ, constantly expressing himself in new and creative ways in the world today. The day of revelation is not over. God who in sundry times and in divers manners revealed himself of old, is still yearning to reveal his way and his will to those who will take time to listen and learn. The practice of the presence of God is the very heart and substance of prayer.

### *Restoration of Prophecy*

The church must give to the world more giants of the spirit—men of prayer and devotion, men of faith and spiritual power, seers of the Spirit, geniuses in the knowledge and love of God and the power of prayer. But prayer is not enough. We must restore prophecy to its rightful place. The magazine *Fortune* nearly two years ago had an editorial, a part of which ran as follows:

> So long as the church pretends or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten the process of disintegration. We are asked to turn to the church for enlightenment, but when we do so, we find the voice of the church is not inspired. The voice of the church today we find is the echo of our own voices. . . . There is a profound and absolute spiritual disillusionment arising from the fact that when we consult the church we hear only what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral. . . . There is only one way out of this spiral. The way out is the sound of a voice—not our voice—but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we as laymen are utterly lost.

We are constantly forgetting how daring and dangerous Christianity really is. By constant association with a semi-Christian civilization, its distinctive quality and its revolutionary implications have been worn smooth through the generations. The church has been weakened by divisions and differences within, and has been unable to speak with unity and boldness. Its leaders have lacked that sense of inner conviction which possessed the prophets of old and enabled them to say without cant or question, "Thus saith the Lord." Without this note there can be no real prophecy. The name of Niemöller stands out respected and honored because he is among those few who have had both the courage and the conviction to confront and confound the powers of evil. No concentration camp can confine, no censorship can stop, the power and penetrating influence of such prophecy. The world will stop and listen when the church and its leaders speak as boldly and as clearly.

### *A Priesthood of Reconciliation*

But even prayer and prophecy are not enough. The church is called especially to the priestly ministry of redemption and reconciliation. We must desire the amendment of our enemies, not simply their punishment and defeat. Most of us realize that we are what we are because of our birth and background, that our attitudes and actions are to a large degree affected by where and how we were brought up, that our differences and disagreements are largely matters of habit and outlook—but they are very real, for all that. It is not easy to have a real understanding of the position of people who have been brought up under very different conditions, or who speak a different language, or who believe in theories and practices which we condemn. F. J. Sheed has recently said:

> A man who talks lightly of treating others as himself, has never tried it. It is easy enough to love the lovable; it is possible to persuade oneself that one loves the average, provided one has not to come too often or too closely into contact with them; but to love the unlovable—that is the problem which only the saints have solved. Yet if loving our fellow men does not mean that, it does not mean anything. There is only one possible reason which could stimulate us even to make the effort to do anything so repellent and contrary to every instinct as loving the unlovable and that is the certain knowledge that we are all creatures of God.

Reconciliation involves effort on our part to get behind the given facts, to penetrate the superficial and discover the level and basis upon which understanding and sympathy can be built. A series of islands may look on the surface as if they were separate and unconnected, but when we go below the surface we sometimes discover they are all part of one mountain range. There is a unity in humanity which is greater than all the differences of class, creed and color. Reconciliation does not imply or demand regimentation into agreement or similarity, but rather a respect and recognition of the contribution each has to make to the whole.

### *The Ministry of Redemption*

People often speak these days of the war being the lesser of two evils. Perhaps it is, if man is limited to just two choices—war, or submission to nazi domination in its present form and temper. But when the enemies of Christ tried to trick him by asking him questions which seemed to offer only two answers, he would usually reply by introducing some new factor, or in terms of longer perspective. Carlyle is quoted as having said a hundred years ago: "For the days that are passing by, even fools are arrested to ask the meaning of them. Few generations of men have seen more impressive days, days of ceaseless calamity, dislocation, disruption, confusion worse confounded. If they were not also days of ceaseless hope, then indeed they are days of utter despair. But it is no small hope that will suffice."

It is no small hope which has been committed to the church. It is a hope that has been confirmed in fact. It is a hope that was rejected when it was given, and has been continually rejected by generation after generation ever since. It is a hope that was crucified, but even death could not end it, for Christ rose triumphant. It is a hope which not only adds length to life but joy to living. It is a hope that is hidden in the paradox of the fact that "he that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

The church holds in trust this hope, this gospel—the good news of the Son of God who came to redeem mankind, "for God so loved the world"—not just Americans or Anglo-Saxons—"that he gave his only begotten son, to the end that all that believe in him should not perish, but have everlasting life." In the time of man's extremity, God is continually introducing some new factor or lengthening our vision. In a conversation which was recently reported to me, the speaker was presenting the discouragement, disillusionment and despair of the people but was countered with the reply, "But you and I are Christians; we have eternity." Yes, you and I have a hope which rests in Christ and which has all eternity in which to prove itself.

### *Church Preaching and Practice*

Prayer, prophecy, the ministry of the priesthood in reconciliation and redemption are followed finally by practice. "How shall the Christian church prepare for the new world order?" In the last analysis, you and I are the church. What, then, are you and I to do especially as Christians? What is our particular and significant task and responsibility?

First, we must keep our sensitiveness in days when it is increasingly difficult to do so, because our sense of values is being surely and steadily dehumanized. All the forces of propaganda are tending to break down and to gloss over the moral issues involved in certain situations. Truth and falsehood, right and wrong, are mixed so inextricably that it is almost impossible to untangle them. Things that we know in our hearts are wrong, are so easily justified under the crying demand of necessity. A world-wide war blots out distinctions to which Christians should be especially sensitive. And the tragedy of it all is that the morals of wartime are all too easily carried over into times of peace. Appeals flood in upon us so constantly that we build up a resistance and an impersonalism which are very dangerous to Christian character and charity. We must strive with all earnestness to keep ourselves sensitive to these issues, and appreciative of what it means to live in areas that have been bombed, and bombed and bombed again, whether they be in Berlin, Chungking or London—what it feels like to live day after day and week after week in constant hunger, cold and utter wretchedness.

Second, we must keep the fellowship. Tensions and differences in life today are tremendous. In almost all other areas, the lines of fellowship have been broken and the channels of communication and concern have been blocked. We must not let it be so in the area of the church. I shall never forget how moved I was at a recent General Convention of the Episcopal Church when a Chinese bishop and a Japanese bishop went forward together to the altar rail to receive Communion, kneeling there side by side with uplifted hands, enemies in terms of nationality but brothers in Christ. There must be that deep, abiding fellowship which will bridge all differences of nationality in our unity in Christ. We are Christians first; Americans, Germans, English, Japanese and Italians after that.

### *A Time for Faith*

Third, when men's hearts are failing them for fear and for looking after those things which are coming upon earth, we must keep a sense of poise and serenity, confident in the faith that is ours. We who are Christians hold in our hands the answer to this world's needs. Ours must be a trumpet voice that is not wavering, that will bring light and hope and faith and courage to a people bewildered, confused and lost. Each and every one of us has a personal and particular responsibility to spread this sense of sure confidence, of certain faith, of unshakable conviction—spread it triumphantly, joyously, contagiously.

My father, Bishop William Lawrence, who died a short while ago at the age of ninety-one, wrote a few years ago: "To me, as I get older, life is more and more a venture; and the secret of that venture is that I am living; that I have spiritual forces within me as well as a material body; that I am a man; that he whom we call God . . . has given me a touch of his spirit. How do I know this? Can I prove it? No. I know it by faith, and a faith that has been tested by experience. Millions on millions of people have tested it by experience, and hold to it as their very life. . . . The real thing is that life has a meaning, an aim and a source of power untold. . . . I know that my heavenly Father is love, justice and truth. I believe that Jesus Christ lived that I might learn of him, follow him, pass through the gates of death with him. . . . With this clear and final, what have I to fear from man, misfortune, disease or sorrow? In perfect faith one may live on toward the setting of the sun, tranquil and in perfect serenity."

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*The next article in this series will be by Henry Nelson Wieman of the University of Chicago.*

## *Gods*

I STOOD
In the Temple
Of Many Gods,
But could not find my own,
And some
Of the crudest
Were carved of wood
While others stood
In strength of polished stone,
Then one
Was a tablet
Of sacred bronze—
To tell that gods have grown.

MANFRED A. CARTER.

# My Heart Goes Back to Burma

By Ralph Haley

As the Japanese assault breaks across the Far East, Americans are given a sharp lesson in geography. The names of obscure tropical towns and borderlands, lit momentarily by bomb-bursts, leap into newspaper headlines. Then the glare of destruction subsides, and a pall of obscurity descends again.

Such a name—a jungle town in Burma—startled my eye in the morning paper. This town, says the dispatch, lies in the path of the Japanese advance; already the bombers have visited it. I am startled because the place is so familiar to me. I know that on a knoll on the outskirts of the town, at the edge of the forest, there is a grave marked by a small white stone. My father, the missionary doctor, lies buried there. Inevitably a bitter question arises: What was the use of that life? Was it thrown away in a losing gamble? After the assault, the conquest, and the looting, will anything of his work survive?

### *Adventurers in Kindliness*

This question is less personal than it seems. In only one sense was this a personal gamble. In another sense it was part of something almost universal in Americans—the desire to do a good turn to less fortunate neighbors, even if they happen to be of another race. The doctor was a representative of that national kindliness. Thousands of other men and women felt that same urge strongly enough to go from their home towns and spend their lives in the far places of earth, and some called it religion and some did not. I used to know an American dentist in Rangoon who spent a long life dispensing surcease from aching molars. He was loved throughout Burma—and died poor, because he could diagnose an aching pocketbook too. There were many other Americans like him in other lands.

But of course a large proportion of these adventurers in kindliness were missionaries. And many of them still live, or are buried, in lands now made desolate by total war. What of their work? Does the ledger of their years—in China, in the Philippines, in Burma and Malaya, and yes, even in Japan—close now in a splash of red?

The case cannot be argued, but perhaps it can be illumined by incidents from a single life.

When the doctor first went to Burma as a young man, he had little equipment to work with, and no friendship to help him. The people were suspicious or frightened. Only beggars, and a few children, ventured his way. His study of the language, for which he had altogether too much time, began to look like a useless labor. But a change in his favor came at last, as the result of a scene which I myself witnessed. It was startling enough to make an indelible impression on my small-boy memory.

The mission compound lay baking in the heat of a tropic noon. I stood under the thatch eaves of the bungalow and gazed awestruck at a huge bull elephant, standing with his mahout astride his neck beneath a near-by tamarind. The tusker's belly was torn in a four-foot gash, received in a fight with another elephant. The local chieftain, his owner, had at last deigned to recognize the presence of the white doctor, and was sending him his first mountainous patient—of notoriously evil disposition, the mahout said.

### *Royal Patronage!*

Obviously, the royal patronage was a challenge. To the chieftain, this valuable work-elephant was worth many human lives. Would the doctor dare to attempt a cure? Or was he concerned only with the valueless lives of ailing women and children? The doctor went inside the house to take counsel with himself; the mahout awaited his answer; the elephant swayed restlessly in the shade, and blew little clouds of dust nervously into the air.

It was not long before I saw the doctor emerge from the house, carrying a bucket of disinfectant and a great swab of gauze wrapped on the end of a broom handle. I could see only the grim set of his mouth beneath the shadow of his sun helmet as he marched straight up to the gashed side. The elephant coiled his trunk and swung about, and the mahout smote him over the head with the iron-tipped ankus.

"Make him lie down, please—" I heard the doctor use the polite form of the native speech.

At the mahout's command the great beast dropped to his knees, then lay down to expose the wounded side. The mahout hooked the ankus over the enormous ear, talking soothingly.

### *Rough and Ready Medicine*

At the first touch of the broomstick swab the tusker trumpeted shrilly and began to rise. But the mahout clung manfully to the waving ear, shouting threats and entreaties in that curious jargon called "elephant talk." With a rumbling groan of resignation the animal relaxed. And the doctor, who perhaps had paled but who certainly had stood his ground, went in again with his swab and disinfectant. He went in almost literally, for when he came out his arms were soiled to the shoulder. It took time to clean and cauterize this outsized wound, but the elephant bore with the treatment as if he understood. Such is the intelligence of elephants that even a bad one seems to have some conception of the process of curing!

The doctor knew well enough that his single spectacular treatment was not entirely responsible for the cure that followed, but the chieftain had no doubts of it. He wished to express his gratitude in tangible form. So the doctor smiled to himself and made the most of the opportunity. He rather staggered the chieftain by asking that gratitude take the form of a gift of teak lumber, enough to build a small dispensary. Teak is durable but expensive, and the chieftain hinted at settling for a nice riding pony. But the doctor had set his heart on teak, and rather in the spirit of a man who has lost a sporting bet the chieftain paid up. Then to his own surprise, and prodded by a little

discreet salesmanship from the doctor, he found his interest awakened in the work of the dispensary which he had so generously endowed.

One thing led to another over the years. The doctor and the chieftain became excellent friends. A hospital—also made of teak, and bricks from the palace kilns—was added to the dispensary, and the scourges of tropical disease began to be less virulent in the town. There followed a school, an orphanage, and a secluded cantonment for lepers who, until then, had dragged their festering limbs freely about the market place.

### *A Familiar Story*

It would not be true to imply that the chieftain, with his nine permanent wives, his uncounted concubines, and his hopes of even wider opportunities in the next life, ever became in any sense a moralist or a reformer, but he did eventually take pride in the improved health of the town, and even sent some of his favorite sons to the school. (He had so many that he could afford to risk exposing a few to radical methods of teaching!)

Life went on for the doctor, eventfully but quietly, for twenty-five, thirty, thirty-five years, and his acquaintance among the people of the town, the outlying villages and the whole countryside became astonishingly wide. There was no beggar's shack too foul for him to enter in case of sickness; no Buddhist temple where he was not made welcome by the yellow-robed priests, who often provided for him a sort of wayfarer's rest; no means of travel—on foot, on horseback, on elephant back or by bullock cart—which was too arduous for him to use, even as his age approached the biblical threescore years and ten. (Yes, the chieftain gave him that riding pony after all; in fact, a whole series of ponies.) His life was colorful; yet it was probably no more remarkable in its details than scores of similar lives lavishly poured out by other adventurers in kindliness in other far corners of the earth.

The doctor lived by one simple rule: that it is better to give of oneself than to take for onself. It was a good rule; it was not inflexible perhaps, but like a tempered blade it never broke and it never lost its fine edge. Only rarely did it demand of him the cool courage to walk up to a wounded elephant. But very often it meant the willingness to spend half his nights—sorely needed for rest after his crowded days—in dark hovels where sickness or difficult childbirth made sudden urgent demands. Or it meant undertaking a journey through drenching forests when he was still shaky from a bout of fever, to fight an outbreak of plague in some jungle village.

### *Not a Rich Conquest*

And now, along these same forest paths, come the soldiers of rapacious Nippon. The town which they will ravage in passing (for the armies will hardly pause in their tigerish rush at the great kill of India) was for many years my home. I know well what they will find. It will not be a rich conquest.

I know the patient old men, plodding behind their water buffaloes in the ricefields; they would always pause in their work for a word with the doctor when he passed. I know the paths where the woodcutters and the thatch-gatherers go; the doctor was often guided along them to the scene of an accident or sickness. I know the old woman who sits beneath a banyan tree, selling a sweet made of cane sugar and peanuts; the doctor paused there often; he was fond of the old crone, and of her sweets. I know the dispensary to which crowd the sick and the infirm; the native doctor working there was first the doctor's pupil, and then his able assistant. I know the children trooping to the school on the hill, the school which the doctor founded. Those bright, laughter-loving children with their clean white jackets and their washed faces were a marvel to villages for miles around. Three hundred boys and girls, learning new wisdoms and new skills.

Perhaps it is the wrong time to write about the doctor. For he is dead—a victim of one of the epidemics he was trying to check—and now all that he believed in seems about to be destroyed. A few bombs from the sky can make a pyre of all his hopes for the school, for the dispensary. No longer can the sick be tended. No longer will the children, with fresh white jackets and washed faces, walk to school. And that grave outside the town—even the passing of a light tank will overturn that simple stone and crush its fragments down into the mud.

### *A Wasted Life? Never!*

Yet perhaps this is the time above all others to remember him, and those like him in other tortured lands. For one thing will survive, and it is the thing the doctor would have cherished above all others. The townspeople will not forget a man whose rule was to give rather than to take. They will remember that ever more clearly now, because of the bitter contrast which faces them. For the Japanese come as marauders.

It is an age-old conflict, this issue between the men who seek to enrich themselves by plundering and those who know that the only enduring enrichment comes by giving. The doctor would have seen that quite clearly, and mere death and destruction would never for a moment have blinded his vision. He would have no regrets at his own seemingly "wasted" life. He would confidently have thrown it into the scales against the weight of armies.

What the doctor built with his hands may crash into ruin; but what he built with his heart will survive like an immortal thing. And wherever men have lived as he lived, there will be that difference between what may be destroyed and what will endure. As war rolls over these places of earth something will remain beyond the power of fire and bombs to harm.

## *This is Winter*

NOT where the ancient glaciers toss
Their massive shoulders toward the sea,
Nor where snow's arm holds hard across
The forest's green spring panoply:

But where the hearts of men are bound
By hatred's girdered, thawless ice,
And faithless on the barren ground
A bleeding, shattered promise lies.

GEORGE EDWARD HOFFMAN.

# An International Prayer Meeting

*A Symposium—II*

AS A MEANS of helping all Christians to find their way amid the darkness that has fallen on our spirits, The Christian Century has asked a number of the recognized leaders of the American church to compose the prayer which they believe four great Christians, each from one of the principal nations now at war, could offer if they were gathered in the Upper Room for no other purpose than to pray to the one God whom they all acknowledge as their common Father and the Father of their Lord Jesus Christ. The four Christians named were:

*Toyohiko Kagawa,* of Japan.
*Martin Niemöller,* of Germany.
*William Temple* (Archbishop of York), of England.
*Ernest Fremont Tittle,* of the United States.

This series of suggested prayers to be offered by these four men praying in common will be concluded next week.

## *By Harry Emerson Fosdick*

ETERNAL SPIRIT, to whom all souls belong, we come to Thee in deep contrition. Creator of our bodies, Father of our spirits, whose name is love, whose will is concord and brotherhood, we the people of all nations have grievously sinned against Thy laws, calling good, evil, and evil, good, putting darkness for light and light for darkness, and what we have in willfulness sown, we now reap in violence and disaster.

We acknowledge with shame the racial prejudice by which we have dishonored our brethren, for whose sake Christ died, the selfish isolation by which we have made nationalism the world's curse, the tyranny of our empires, the greed of our exploitations, the insanity of our trust in violence, and our failure of faith in Thee and of loyalty to Thy love and service. Have mercy upon us, for all alike we have failed our own souls, our fellow men and Thee, and we are exceedingly filled with contempt.

We thank Thee for the infinite resources of Thy grace. For Thy sovereignty that sits King even at the flood, for Thy providence that rules in history, Thy power that makes the wrath of men to serve Thee, Thy mercy that forgives us, Thy love that regenerates us, we thank Thee. O God, be God to us now, and let not our hearts fail or our hands falter in Thy faith and service.

We bow in sorrow and heaviness of heart for the suffering and destruction that sweeps the world, for the millions who are homeless, hungry, destitute, imprisoned and bereaved, who live and work today in danger, and regard tomorrow with anxiety immeasurable. Chasten and sober us and all men as we see our sins' consequence; kindle our minds even by the lurid light of this catastrophe to see our evil and amend our ways; and so bring us all to a new mind full of Christ's compassion for the lowly and the lost whom we have hurt. Especially we pray Thee for the little children of all nations. They are not guilty; they have not done this fearful thing; they are the inheritors of our iniquity. Awaken us to their help now. Dip us even into this fire, O Lord; forge and reshape our hearts and wills even on this hard anvil, and make us instruments for Thy using in the service of mankind's deep and bitter need.

Grant unto us such clear vision of the sin of war, such hearty hatred for the passions which create it and for the desolations which follow it, that we may earnestly desire and tirelessly seek that cooperation between nations which alone can make war impossible. As man by his inventions has made the whole world into one neighborhood, grant that he may not fail now by his cooperation to make the whole world into one brotherhood. Break down all bitter prejudice, all ignoble narrowness in national loyalty; stay the greed of those who profit by war, and the ambitions of those who by imperialistic conquest seek a national greatness which, drenched in blood, cannot endure. Guide all statesmen who seek a just basis for international action in the interest of peace, and arouse in the whole body of the people an adventurous willingness as they sacrifice greatly for war, so also for international good will to dare bravely, to think wisely, to decide resolutely and to achieve triumphantly. We lift our prayer in the Spirit of Christ.

## *By Conrad Bergendoff*

LORD GOD of Hosts, through Jesus Christ we approach Thee as our Heavenly Father. We know not of ourselves how to pray, except we be taught of Thy Spirit. But we are mindful of Thy prayer in Thy Gethsemane when not Thine own but Thy Father's will lit up the shadows to reveal a way and gave strength to bear the burdens of that way.

Penitently we ask for the forgiveness of our sins, assured that it is Thy will that our sins be forgiven. Forgive us that we have not loved Thee above all things nor our fellow men as ourselves. Forgive us that we have been blinded by our selfishness, comfort, pride and envy, so that we have counted our own success as Thy blessing and the wants of others as Thy judgments. Forgive our lack of love which has made it impossible for us to enter into the hardships, sufferings and privations of other nations. Forgive our betrayal of Thee whose nature is Love, and whose compassion with the sons of men of all times and all places led to Thy passion and death for their sakes.

Humbly we ask for the gift of Thy Holy Spirit: That He may be with us in all our tribulations which have now come upon us and upon all the nations of the earth; that He may breathe upon all Thy children the peace which passeth understanding and give them confidence and hope when all other foundations are shaken and destroyed; that He may keep Thy people as one even across the barriers of war and isolation, of hatred and vengeance.

O Son of God, and Son of Man, who didst plead on Calvary for those who knew not what they did, Thou

canst understand us Thy children today, our sinful ignorance and our doubting zeal. Thou canst have compassion on us who must devote ourselves to all the dread tasks of warfare because we know no other way of defending what we believe is in accordance with Thy will for our nation. Thou knowest that we seek deliverance from this mortal anguish and look for Him who is the light and glory of all nations, so that our own freedom shall not bring the enslavement of others.

Earnestly we beseech Thee: To uphold us day and night in the faith that Thou art not far from anyone in every country who calls upon Thee in spirit and truth; to incline our minds and hearts to Thy guidance, so that hatred and vindictiveness do not shut our ears to Thy gracious voice; to open unto the rulers of all nations Thine own way for the bringing to an end this slaughter of peoples and this destruction of Thy gifts to man; to enable us to sacrifice every fond possession of thought or thing which stands in the way of Thy will being done in our life and generation; to make us desirous above all other victories of the victory of Thy rule in the lives of men and nations.

Almighty and Eternal God, who dost control together things heavenly and earthly, mercifully hear the supplications of Thy people and grant Thy peace in our times. Thou who declarest Thine almighty power chiefly in showing mercy and pity, let neither principalities nor powers, nor things present nor things to come, separate us from Thy love or Thy people in all the earth and in all the ages.

Lord God of Hosts, hear us through Jesus Christ our Lord.

## *By Edwin McNeill Poteat*

ETERNAL SPIRIT of Consolation and of Power, we thank Thee for the reassurance of Jesus Christ, Thy Son, our Lord, that where two or three are gathered together in Thy name, there Thou art in the midst of them. In the confidence that this word inspires we who are four would be made aware of Thy presence amongst us now. For we are gathered together in Thy name; not in the name of the races that seem to distinguish us one from the other; not in the name of the nations to which our loyalties are pledged—loyalties that seem to divide us; not in the name of the cultural inheritances which have bequeathed to us the different tongues through which we speak to Thee and the various ideas, perhaps, by which we clothe Thee or the several acts of worship by which we come into Thy presence. We have come hither, O God and Father of us all, in Thy name, and to that name alone we bow in praise and supplication.

Help us to hold this faith with resolute and fearless hearts against the things that would destroy it or take it from us. With confusion we confess that there have been times when our pride has taken the place of Thy holy name, yea, even that greed and anger have come among us to direct or deflect our devotion. The emptiness and sin of such petitions rebukes us, and we turn in penitent shame to Thy forgiving grace. Do Thou pardon us, and remember our sins no more against us forever.

Help us, we beseech Thee, to look with Thine eye of pity on all the people of our lands whose innocence has been betrayed and whose bright hopes have been falsified by those who, vaunting themselves in pride or power, have brought contempt and conflict upon Thy fair earth. To those who greet the day with anxiety and the night with dread grant the comfort of Thy presence, and give to all who suffer or fear the respite of that peace which passeth understanding.

Against those who lift up standards that demand the allegiance and the sacrifice of men, we would raise high the Cross of Christ before which all mankind must ultimately bow in penitence and pledge. We do not ask that Thou shalt confer peace upon us; rather do we ask for courage and wisdom to make peace for ourselves out of the wealth of material and spiritual resource with which Thou hast endowed us.

Compel in us that utter candor that hides nothing from Thee, and by the cleansing of Thy Spirit make our hearts open to all men. And if confession of our sins to Thee waits upon the restoration of fellowship with our brethren, give us courage to face those whom we have wronged, and in making restitution to pray also for their forgiveness.

Deepen in us now the sense of love and service that Thy presence has always inspired in those whose wills are Thine; quicken our understanding of Thine eternal and holy purposes for us and for the world. Help us to demand of ourselves contrition as deep as that we hope from our enemies, in order that we may manifest a more uncompromising love than we expect even from our friends. It is Thy Kingdom alone to which our lives would be wholly committed; Thy children in all lands to whom our hearts would be wholly devoted; Thy glory and Thy power for which our strength would wholly strive.

By Thy presence in our midst do Thou judge our sins, reassure our desperate and divided faith, unite our disturbed and uncertain loyalties, and compose us once again in the joy of that communion which unites all who meet together in Thy name, through Jesus Christ our Lord. *Amen.*

## *By Robert L. Calhoun*

ETERNAL FATHER of all men, we bow before Thee with full hearts in this day of trial. Thou art the one true God, the Lord of heaven and earth, through whose power and mercy we and our peoples and rulers have our being. In Thy presence we meet as children of one Father, and fellow citizens of one Kingdom.

Thou knowest how our souls are troubled. We have sinned against Thee, and against one another—we and our peoples, with whose quest for life our lives are bound up in bonds that cannot be broken. For complacency, arrogance and blindness, for bitterness, cruelty and deceit, forgive us all according as we are sinners, and help us to forgive those who offend against us. Take away the dimness of familiar habit from our eyes, and make us see clearly what is good.

Grant us Thy help while the struggle rages, and when the aftermath of war must be endured. Lay hold, we pray, of whatever strength and right may be in each of

our peoples, and grant that it may survive, through victory or defeat or revolution or exhaustion, to serve mankind in a better day. Let new wisdom and patience grow within us all, as we endure this self-inflicted torment. Show us ways to relieve the suffering of those little ones who are being ground between the millstones of our war. Keep us from all disloyalty in act or in thought. Grant us grace to serve our peoples as conscience may direct, without hatred of those who fight against us, and without despair of Thy power and love.

O God, if it be Thy will, let this cup pass quickly. But soon or late, let the pains we suffer now lead to a new birth in freedom and hope, that shall be for our peoples and for all mankind. *Amen.*

# *BOOKS*

## Empiricism Plus and Minus

EXPERIENCE AND THE CHRISTIAN FAITH. *By Howard B. Jefferson. Abingdon-Cokesbury Press, $2.00.*

THIS is a brilliant book. Were the author's language as smooth as his logic, it would be a candidate for immortality. As it is, it will be a joy to anyone who likes to see a real thinker at work. One makes one's way through many a paragraph unrelieved by style to follow a closely knit and ascending argument. Yet though he takes a fall out of men like Dewey and Wieman, there is nothing pugilistic about him. He has none of the terrific punch packed in H. Shelton Smith's *Faith and Nurture.* Yet this book is bent on the same business of knocking the props from under our theological smugness. Only, it does not stop with that. It suggests a fruitful synthesis of traditionalism and experimentalism. All of which it does in a mood of deep devotion. This book is exhibit A for a demonstration that one can write theology without ceasing to write religion.

It is the author's contention that "we can transcend the opposition between experimentalism and tradition" and make them work together. "Natural knowledge is particularly concerned with those features which lend themselves to prediction and control." Yet this implies two steps of faith: "The realistic postulate that there is an objective reality which forms the basis of our experimental knowledge," to which we can justly attribute "the divine characteristics of trustworthiness and lovableness." There is no reason why the revelation of God in Christ and in the church should suffer from the spirit of modernism. "The changing concepts of nature and of proper methods of investigation . . . influence not only the type of argument used but the idea of God as well."

Much space is devoted by this Colgate University professor to the distinctions between "value and fact," and the illusions by which values come to be regarded as "universal" and are then used "to make religion a bulwark of conservatism." He shies off from "the ideal of inclusiveness," so dear to the hearts of Ames, Dewey, Wieman, *et al.* He questions "the validity of the original distinction between fact and value," since "the revelation of an objective value situation" turns out to be "highly subjective indeed." "We do not know the character of God because we know what ultimate values are. We know the values in virtue of God's revelation." "If religion is to be an effective critic of culture and a forceful leader in social affairs," it must be "a part of the world and yet transcend the world." It is only when life is given the full benefit of the Christian revelation that the pragmatic, scientific procedures of modern thought may safely and fruitfully be employed.

Had the chapter on "Revelation of God" followed that on "God and Value," nothing much would have been gained in logic, but a good deal in spiritual appeal. By a simple rearrangement, the book could have had its religious climax at the end without sacrificing continuity of argument. Occasionally, the author trots out a trite and dubious remark, as when he says that "American Protestantism has become for the most part a middle-class *luxury.*" Nor does it seem wise to pit the "bringing of sociological, economic and political knowledge to a deep consideration of its own beliefs," over against the carrying of "a so-called Christian spirit into the study of sociology, economics and politics." Why "so-called," and why not both? So seasoned a thinker ought not to make careless remarks.

Yet it is not every day that so thorough a piece of work gets into print. This is a particularly constructive book for the man in the pastorate. He will speak and teach with more accuracy about science and philosophy, and with more circumspection and conviction about revelation. And if he catches the modesty and spirit of this book, he will be all the more "true to the kindred points of heaven and home."

JOHN M. VERSTEEG.

## Books in Brief

THE SETTING SUN OF JAPAN. *By Carl Randau and Leane Zugsmith. Random House, $3.00.*

Mr. Randau and his wife were in Japan on the very eve of the outbreak of war. The title of their book expresses their hope (and ours) rather than the substance of their observations. The Japan which they saw, and saw with the intimacy and insight which good newspaper people achieve when they are not pressed for time, was a going concern though going with what would seem to us to be terrible economic difficulties. These difficulties appear to indicate the price the people have to pay to supply the government with its war resources rather than an actual lack of those resources. The whole nation's preoccupation with preparations for war, even for war with us, seemed fairly obvious to the observers. Aside from all this, there are informing accounts of the way of life of the people, their industries, amusements, opinions and religion. Other chapters deal with Shanghai, occupied Nanking, Chinese puppets and patriots, and the Philippines. While everything older than this morning's broadcast has something of the flavor of ancient history, this highly intelligent and vivacious description gives a valuable picture of the Asiatic scene at practically the last moment before the storm broke.

CHRISTIAN WORSHIP, A HYMNAL. *Judson Press, Philadelphia, and Bethany Press, St. Louis, $1.00.*

This is an event as well as a book, because it represents a significant cooperation of Baptists and Disciples in the production of a hymnal which comes as near to being official for both of them as anything can be for two groups for which nothing is entirely official. For Baptists or Dis-

ciples or any others it is an excellent collection of hymns, both ancient and modern—not quite as large as some other recent hymnals but large enough to contain more hymns than any one church will ever use and small enough to be a little cheaper than some of the others. Its contents include a large number of the "grand old hymns" (by far the largest category), a considerable number of "gospel hymns" (which many churches but few musicians like), and a reasonable supply of more modern hymns of the social order. Comparing it with *Hymns of the United Church,* a standard hymnal which has been used by many denominations for perhaps twenty years, the reviewer is interested to observe that almost exactly one-half of the approximately 420 tunes in the new book are not found in the other. Enough tunes are used more than once to provide for 517 hymns, besides responses, etc. Fifty-two responsive readings are provided, each with an Old and a New Testament section. There are forms for invocations and benedictions, but no other liturgical materials. Mr. B. Fred Wise was musical editor for the joint committee of the two denominations which produced the hymnal.

PEOPLE UNDER HITLER. *By Wallace R. Deuel. Harcourt, Brace & Company, $3.50.*

On the splendid foreign staff of the *Chicago Daily News* there was no better correspondent than Wallace Deuel, who held the Berlin post from 1932 until a few months ago. It is scarcely too much to say of him, as his publisher says, that he was "number one irritant to Göbbels" during that period. He knew too much. What he learned but could not tell so long as he remained in Germany, he tells in this book. It is plenty. He is too good a newspaper man to foam at the mouth or to give way to hysteria. This is straightforward factual stuff with names, dates, places and figures, but it is a much more vivid and moving picture of "what personal life is like under the nazi rule" than could be conveyed by any amount of sighing and shrieking.

WHEN EGYPT RULED THE EAST. *By George Steindorff and Keith C. Seele. University of Chicago Press, $4.00.*

It is perhaps enough to say that this is the best history of Egypt since Breasted's a generation ago. The theme itself is one which lends itself both to scholarly research and to exciting presentation with full pictorial accompaniments, and the authors have utilized these opportunities to the full. The history of Egyptology is almost as picturesque as the history of Egypt. While not too much attention is here given to the actual process of discovery, enough is said of that to make vividly clear the course of our increasing knowledge of this portion of the ancient world. It would be unfortunate to divert attention from the scholarly text to the pictures, but the illustrations in this book are so thoroughly a part of the story and are so beautiful in themselves that they deserve special mention.

## Books Received

*Book of Bays.* By William Beebe. Harcourt, $3.50. This may be considered a continuation of Beebe's *Zaca Venture* (1938), which gave a more consecutive survey of experiences and discoveries on a five months' scientific cruise along the Pacific coast from Lower California to Colombia. The real dramatis personae are scores of strange denizens of the deep and of the adjacent shore—sea elephants, incredible moths and impossible fish. The story of the adventurous quest is interwoven with the description (with wonderful pictures) of the amazing finds. "When all the world's ajangle and ajar," the deep sea and the tidal shore are as good a refuge as the sobering magnitude of Canopus, and a book like this is better "escape" literature than a mystery story.

*Print, Radio and Film in a Democracy.* Edited by Douglas Waples. University of Chicago Press, $2.00. The ten papers included in this volume "on the administration of mass communications in the public interest" were written four months before the United States entered the war but they constitute the most up-to-date, as they are certainly the most expert, comprehensive discussion of the problems relating to freedom of expression in a time of national tension. The contributors include distinguished sociologists, political scientists, public administrators, and experts in the various forms of communication mentioned in the title. The specific problems treated are: public policy, effects on public opinion, implications for social science and implications for institutions. No single volume throws more light on the subject of propaganda or on the delicate question of maintaining a balance between democratic liberty of expression and efficient national unity. The key word is "the public interest."

*The Dignity of Kingship Asserted.* By "G. S." Facsimile of edition of 1660, with introduction by William R. Parker. Columbia University Press, $2.20. (To be reviewed.)

*Anti-Dictator.* By Étienne de la Boétie. Translated by Henry Kurz. Columbia University Press, $1.00. (To be reviewed.)

*Flight to Arras.* By Antoine Saint-Exupéry. Reynal & Hitchcock, $2.75. (To be reviewed.)

*There Are Sermons in Stories.* By William L. Stidger. Abingdon-Cokesbury, $2.00. These are short short stories, nearly one hundred of them, which Dr. Stidger has collected in his travels and picked up from his friends in all walks of life. Many of them have been used on the radio. Many will be used as illustrations in sermons. But it is not necessary to put the stories into sermons for the title is right—there are sermons in the stories.

*The Time Stream, A Voyager Takes a Reckoning.* By Edgar Laing Heermance. Free Press Assn., Burlington, Vt., $2.00. Mr. Heermance (author of *Can Business Govern Itself?,* etc.) does not write about time as a phenomenon or as a measured framework of existence, but of everything that floats upon its current or is borne by its stream—that is to say, everything. After a genealogical and autobiographical chapter—a very interesting one—he considers man's relation to the world, the unfolding of personality, the making of morals, the relations of men in society with stress on the principle of mutual aid, the question of national interests, and the need of "cosmic citizenship."

*Release.* By Starr Daily. Harpers, $2.00. A convict, a many-times repeater whom anyone would call a "hardened" criminal, here tells the story of his conversion, which was as sudden as that of Saul of Tarsus, and of the new life to which it opened the door for him even in prison. As a study in personality and religion, it is extraordinary if not unique among the records of reformed men. It also throws a great deal of light on the administration of penal institutions and the minds of the men who are confined in them, but the main thing is its witness to the power of religion, whether in prison or out. This seems rather a conventional statement, but it is not a conventional book. Read it and see.

*A New Earth and a New Humanity.* By Oliver L. Reiser. Creative Age Press, $2.50. An approach, with the aid of semantics and concepts of modern physics, to a "scientific humanism" as the basis for a "global democracy" upon which, the author cogently argues, the salvation of society depends. The discussion is thought-provoking and the style captivating. Dr. Reiser is a professor of philosophy in the University of Pittsburgh.

*New Hope, A Novel.* By Ruth Suckow. Farrar & Rinehart, $2.50. (To be reviewed.)

*Voltaire and Beccaria as Reformers of Criminal Law.* By Marcello T. Maestro. Columbia University Press, $2.00. (To be reviewed.)

*Evangelism in the Home Church.* By Andrew W. Blackwood. Abingdon-Cokesbury, $1.00. Dr. Blackwood, professor of practical theology in Princeton Theological Seminary, has the very practical purpose of helping the preacher to train his laity and to direct his preaching toward an effective evangelism. The book is rich in wise counsel and sound methods (not mere tricks) adapted to this end.

*Ashes of Yesterday, A Historical Novel.* By Dan E. L. Patch. Zondervan, $1.00. Grandmother Thrillby's life, which furnishes the thread of the story, began about the time of Michigan's admis-

sion to statehood and continued into the twentieth century. If grandma is the heroine, Michigan is the hero of the tale. There is a strong coloring of religion. The author is chief of police of Highland Park, Detroit.

*Dead Men Do Tell Tales.* By Byron de Prorok. Creative Age Press, $3.50. (To be reviewed.)

*Kate Russell, Wartime Nurse.* By Martha Johnson. Thomas Y. Crowell Co., $2.00. Patriotic and inspirational story for girls of, say, fourteen or thereabouts.

*Abraham Lincoln, Fatalist, Skeptic, Atheist or Christian.* By Leonora W. Wood. Herald Printing House, Piedmont, W. Va. A pamphlet of 50 pages presenting the evidence, from his own words and those of his associates, of Lincoln's profound and devout faith in God.

*Don Pedro and the Devil.* By Edgar Maass. Bobbs-Merrill, $3.00. (To be reviewed.)

*The Message of the Lord's Prayer.* By Igor I. Sikorsky. Scribners, $1.25. (To be reviewed.)

*The Moon Is Down.* By John Steinbeck. Viking, $2.00. (To be reviewed.)

# CORRESPONDENCE

## War and the Moral Code

EDITOR THE CHRISTIAN CENTURY:

SIR: Once again The Christian Century moves me to write—and again with mingled feelings. In the issue of February 25, the editorial "Remember the Mactan" is a noble contribution to truth and to a possible future peace of justice. Every lie nailed now is so much less bitterness at the peace conference.

On the other hand, the editorial "A Representative Letter" seems to me quite unsatisfactory. In seeking to answer Professor Richard M. Cameron's letter you revive the idea of our moral life as a system of "regimes" or "orders," which was the most fallacious element in your former editorial on "The Non-Pacifist," according to my judgment, in spite of a partial truth in it. There are, of course, plenty of different "regimes" in society, each calling for allegiance. Doubtless no "regime" meets with anyone's complete moral approval—neither the war, the church, nor The Christian Century!

But when you quote your former words that "though the war involves us all, it does not involve *all of any of us,*" you use a formula so ambiguous as to be a most confusing and misleading moral principle. My objection is very simple: when you or I act, our act is always the act of our whole personality. It is impossible for any one of us to act as a fraction, with part of our soul in the act and part out of it, unless we are acting in deliberate inconsistency or hypocrisy. Therefore it seems clear to me that you have not met Professor Cameron's ethical objection, which is the heart of the matter. As he wrote you, "the duty of keeping [ethical standards] is still binding," no matter what regime we are in.

We are related to countless "regimes," and we may contemplate an endless variety of universes of discourse, but as long as we are the same person our mind is subject to the same laws of reason and the same moral obligations. If your reply to Dr. Cameron means what it says, namely, that killing is still wrong under the regime of war, by what right is war to be considered a "moral" regime? What becomes of your case against the pacifist?

Department of Philosophy, Boston University. EDGAR S. BRIGHTMAN.

[We are unable to find the place where we called war a "moral" regime. If we did so, the word "moral" was used in its generic sense. In this sense an immoral act is moral in that it is subject to moral judgment. We doubt that Dr. Brightman can cite chapter and verse where the word "moral" was applied to war even in this sense. But certainly it was not used as a description of the character of war as morally good or right. Our whole emphasis was on the absolute opposite of the war "regime" to the moral code of civilized man, not to mention the Christian code.

Our statement that the war regime "involves us all but does not involve all of us" was not the statement of a "moral principle" but a statement of fact. Dr. Brightman is in error when he says that "it is impossible for any of us to act as a fraction, with part of our soul in the act and part out of it, *unless we are acting in deliberate inconsistency or hypocrisy.*" There is another situation in which we act with a "fraction" of our soul. That is a situation of *necessity.* The slave acts in this manner. The convicted criminal so acts. A wife who continues to live with her brutal husband for the sake of the children, so acts. A man pays a claim which he believes unjust, because the court compels him. None of these act with their "whole soul." Life is shot through with examples of this kind of action. The pacifist, like every other citizen, accepts war because he has to accept it, and he conforms to its necessity with a "fraction" of his soul.

Dr. Brightman carelessly misstates what Dr. Cameron said. The latter did not say that "the duty of keeping [moral standards] is still binding, *no matter what regime we are in.*" The words we have italicized are not Dr. Cameron's, and Dr. Brightman does his colleague an injustice (of course unintentional) by imputing a statement to him which the substantive thesis of his argument could not tolerate.

We repeat: The keeping of ethical standards in the war regime is impossible, because that regime itself is constituted by its own code of action which requires the abrogation of the whole moral code, turning good into evil and evil into good.—THE EDITOR.]

## 'And How Does It Feel to Be a White Man?'

EDITOR THE CHRISTIAN CENTURY:

SIR: I was profundly impressed with the straightforward and penetrating article by Dr. E. Stanley Jones, "They Did Not Sing." I am sure that millions of my people join me in this expression of appreciation to The Christian Century and to Dr. Jones for this magnificent article. After rereading this classic several times and underscoring such sentences as the following: "The white man, for the most part, is utterly unconscious of the existence of any such walls; it is 'his' world"; and considering the truthfulness, the logic and the prophetic implications of the presentation of these facts to the conscience of the white race; and knowing the sincerity and Christian behavior of Dr. Jones in his relationships with the members of all racial groups, I shudder when I reflect how it must feel to be a white man and at the same time try to be a Christian, especially with such naked facts constantly before the eyes. It may be "wonderful" to have the feeling of a Negro as expressed by "a Negro member of our preaching mission," but in the light of Dr. Jones' challenging article it must be painful to one's conscience to be a white man.

Washington, D. C. WENDELL C. SOMERVILLE.

## The Pacifist's Service

EDITOR THE CHRISTIAN CENTURY:

SIR: You have earned the heartfelt thanks of thousands of stumbling Christians for the prophetic vigor with which you have proclaimed the bitter truth that war—this war—is the ripe fruit of the exceeding sinfulness of our own society. None of us will deny that we are implicated. Your editorials are leading us to a unity in repentance which is the world's deepest need in this tragic hour.

But when you attempt to state the pacifist position, you are much less convincing. You assume that the refusal of the pacifist to obstruct the war effort of the nation is equivalent to a preference for his own nation's victory. The pacifist, however,

may, on high moral grounds, be quite indifferent to his nation's victory or defeat. After all, the amount of force exerted by each side in a great war is of small moment in history. The great fact of divine law and of human experience is that evil burns itself out. Monstrous crimes on both sides ultimately cancel each other, and human nature in sheer exhaustion revolts from the brutalities of war. The great question is: When the moment comes that the masses on either side or both sides are ready to drop their arms, how strong will be the forces of good will within the nations? Will the men of good will be able to write the peace, no matter who "wins" the war?

Your editorials have entirely overlooked another positive and absolutely essential service that the pacifist is rendering in preparing the pattern for a genuine international commonwealth of nations. The pacifist denies the right of the nation to conscript him to kill the citizens of another nation. This one power of the nations, above all others, must be abolished before world order can replace chaos. The states within the United States have no power to draft their citizens to levy war on each other. The dominions within the British Commonwealth of Nations have neither the constitutional right nor the disposition to send their armed citizens to sink each other's ships or to hurl death on each other's sleeping cities. Until the citizens of the world's great powers deprive their governments of the power of military conscription, there can be neither a world order nor a permanent peace.

North Kansas City, Mo. MERLIN G. MILLER.

## A Still Deeper Hell?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading "They Did Not Sing" by E. Stanley Jones, and it has illuminated a feeling that I have been grappling with in connection with your suggestion that war is hell. Is it not possible that the line between sin and hell may be at the point of complete defeat? May not the hell, which we face, be in our complete military defeat, so that our pride and insolence toward other races and nations may suffer what we have caused these peoples to suffer? May it not be that this was the punishment which Jeremiah and Jesus foresaw as the result of Judah's and the Jews' sinning? May we not advise this as the best course of action for our country's true welfare, the acceptance in penitence of the divine judgment by the immediate cessation of our efforts to save ourselves from the results of our own sinning by inflicting pain and blame upon those who are, at least partially, the result of our own past sins? May this not be the fundamental contribution of the Christian pacifist, to hold this truth before the eyes of our people? If this war is not the result of our injustice, but the continued attempt to refuse to grant justice to other peoples, is it not still sin and leading to the ultimate hell of defeat and possible subjugation for ourselves, as we have inflicted these on others?

Poplar Grove, Ill. N. H. NESMITH.

## Kagawa as a Prophet

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent sermon I used some quotations from a startling interview given by Toyohiko Kagawa and reported in The Christian Century of April 30, 1925, page 581. The interest accorded the quotation suggests that it might well be made accessible for wider use as a means of strengthening our appreciation of the prophetic insight of our outstanding Christian leaders among the Oriental peoples.

In the spring of 1924, following the indiscretion of a single Japanese diplomat, our United States Senate in an angry mood passed the Japanese Exclusion Act. Thereafter Kagawa visited the United States, studied the situation personally, and soon afterwards gave the interview in question. He remarked that in the grammar school rooms of Japan they hung the pictures of George Washington and Abraham Lincoln, saying that these great emancipators stood for freedom even in Japan. But now the whole Japanese people "are sorry to find out that the spirit of George Washington and Abraham Lincoln does not abide in the hearts of the United States citizens. America today is only a land of liberty for the white race."

"In the future," continued Kagawa, "we Japanese must discriminate between two kinds of people in America, namely, those who are Christians and those who uphold the principles of the senators. While we uphold the principles of the senators we can never have a world's republic. Warfare will continue between races. Hatred will be powerful rather than good will.

"We must arm and must be prepared to fight each other. We shall need more and more armaments against enemies. We shall not be able to believe in our neighbors. We shall repeat again the tragedy of the great war, and civilization and culture will be destroyed over and over again. We shall never be able to rise up higher than physical civilization.

"Without religion we shall never unite races. . . . The spirit of Jesus Christ was that of cosmopolitanism. He believed in one heavenly Father and world brotherhood. . . . I do not consider that Christianity has failed to solve the racial question. The failure is on our side. . . . We are too egoistic and the nations today are selfish enough to exploit other small nations. Look at the whole continent of Asia.

"Japan is the only nation which has independence and the whole of Asia is under the white man's control. Though the white races believe in Christianity, they are not believing in true Christianity. Their Christianity is only in words. The Sermon on the Mount has never been practiced by the European nations," he declared.

Those who are giving consideration to what kind of a world we shall build after the present holocaust would do well to give due consideration to the closing comment by Kagawa: "The nations must follow the principles of Jesus Christ, and only by following those principles with a gospel of forgiveness and mutual aid can we find a true society in the world's republic."

Following that interview Kagawa gave without reserve of his strength to see that his prophecy of catastrophe did not come true. But how sadly true it has proved.

Christian Church, JOHN J. SCOTT.
Bellevue, Pa.

## From a Veteran Missionary

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Holtom is a recognized authority on Shinto. He manifests, too, so fine a Christian spirit and aim to be fair that one hesitates to make any adverse criticism. Yet I feel that in all his fine historical discussion one thing is lacking, namely, a sympathetic interpretation from the Christian Japanese viewpoint. His closing paragraph makes Shinto and Christianity absolutely irreconcilable. Some authorities say so; but others do not. Besides, the government has recently given Christianity full recognition on a par with Buddhism and Religious Shinto (distinct from State Shinto). I am afraid Dr. Holtom's articles will deepen the suspicion of many Americans that the Japanese church leaders are either insincere or lacking in acumen.

Shortly before retiring (1938) I was in conversation with a group of high school teachers and remarked that I couldn't understand why so enlightened and advanced a people interpreted their myths in a literal, historic sense, while all other nations advanced in modern learning interpret their mythology in a figurative sense. The head teacher at once shot back: "How about the first chapters of Genesis?" I replied that I interpret them figuratively, and tried to show how the inspired prophet took the ancient story of creation to show the Eternal God back of all. However, I had to be frank, and admitted that many, perhaps even the majority, in my own denomination and in many other denominations, still took the literal view.

I suggest that we stop trying to pin our Japanese friends down to bald statements more characteristic of logicians than of a mystic, poetic people. At least I for one do not wish to throw doubt on the good faith of the church leaders whose love and loyalty to the Lord I cannot doubt and in whose ability I have full confidence.

Pomona, Calif. WALTER MCS. BUCHANAN.

# NEWS *of the* CHRISTIAN WORLD

## Church is Center Of Model Town

**New England Village Rebuilt—Boston Raises Biggest Community Chest—Weekday Education Expands**

*(Correspondence from New England)*

SOMERVILLE, March 1.—When the federal flood-control dam on the Pemigasset river compelled the abandonment of the village of Hill, there was no economic excuse for its continued existence. The only local industry, a crutch factory, employed five men. Why, then, have over 60 of its 87 families held together to build "New England's model town"? John G. Goggswell tells the story in a recent number of the *Saturday Evening Post*. "It is easy enough," explained Mrs. Charles Willard, "to love good neighbors. It is harder to make your neighbors love you. The people of Hill have been doing it for 200 years. They are the finest neighbors in the world. That's the reason for this new town!" At a supper in the new town hall, "the residents stood while their pastor gave humble thanks and, led by an organist 82 years old, they sang, as if they meant it, 'Praise God from whom all blessings flow!'" They have a community church.

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**Protestants Take Up Weekday Education**

The Boston area council of churches, meeting Feb. 24, after panel discussions on "Week-Day Religious Education" and "Bases for a Durable Peace," appointed Daniel W. Staffeld the director of its program to take advantage of the new state law permitting release of school pupils for hours of religious instruction. The fact that Protestant churches are showing willingness to permit pupils to attend "interdenominational classes," commented Frank Jennings, joint executive secretary of the city and state councils, "is a long step toward tolerance and mutual understanding." The new program will in time serve thousands of Protestant children.

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**Maine Council Publicizes Work of Churches**

The church federation of Portland and the Maine council of churches share an office. Earl R. Pleasant is secretary of the former and of the city council of religious education. The state council, under Marion L. Ulmer, acting executive, is expanding its remarkably well balanced program of education, evangelism, comity and rural life. One admirable feature of its work is its plan to keep the public informed by releases sent twice a month to 30 papers and by bulletins, billboard advertisements and weekly radio talks. At the 1942 annual meeting Frederick M. Meek of Bangor was re-elected president.

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**Boston Raises Biggest Community Chest**

On top of mounting taxes comes the necessity of voluntary contributions to meet mounting local and war-caused needs. Like other such efforts, the war-community drive of Greater Boston appealed to every church, and they responded. The drive went over the top, raising more than $7,600,000, said to be the largest sum ever raised in such an effort anywhere. If the churches are thus a community's reliance, they must be kept up. A number of communities are using the plan of a "church attendance campaign"—visitation of their entire constituency to secure pledged attendance for seven Sundays. In my own city, the churches which cooperated report an increase of one-fourth in attendance, and—although no financial appeal was made—one-fifth in offerings.

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**Three Faiths Join in Religious Book Week**

A year ago Russell H. Stafford of Old South Church accepted the chairmanship of a committee of the Boston council to plan a Protestant book week. Conferences led to the organization of an interfaith committee, Cardinal O'Connell and the rabbinate of the city approving. It is said to be the first cooperative undertaking of the kind. It was held Feb. 15-21. Each group selected its own books, both classical and contemporary, which were on exhibition. Some 300 people attended the Sunday evening opening, which was addressed by Mayor Tobin, John L. Bonn, S. J., Frederic M. Eliot and Louis Finkelstein.

E. TALLMADGE ROOT.

**Methodists Sell Eastern Printing Plant**

The Methodist Publishing House has sold the extensive plant at Dobbs Ferry, N. Y., which it opened just before the depression. The plant had always been a good deal of a problem for the concern, and with the amalgamation of the northern and southern branches of Methodism became unnecessary and was closed. It has been bought by a firm doing defense work.

**Leaves Theological Seminary for Kansas College Post**

Dr. Charles E. Schofield has resigned the presidency of Iliff School of Theology, Methodist institution in Denver, Colo., to become president of Southwestern College, Winfield, Kan. Dr. Frank E. Mossman is retiring from the Kansas post after having served Southwestern as president for two terms, one of 13 and one of 11 years. Dr. Mossman was also president of Morningside College in Iowa for 13 years.

**Dedicate Two Chapels At Norfolk**

A Protestant and a Catholic chapel, erected at a total cost of $125,000, were dedicated at the naval station at Norfolk, Va., on Feb. 15. The funds for the chapels were appropriated by Congress.

**Washington Churches Note Increase**

Attendance has increased at churches in the national capital from 30 to 70 per cent, according to a recent survey of all denominations there.

## Vermont Cordial To Negro Troops

**Windsor Women Welcome Guards to Church Dinner—Y.M.C.A. Notes Its 75th Anniversary**

*(Correspondence from Vermont)*

BURLINGTON, March 1.—Negro troops assigned to guard railway bridges and reservoirs have found some of Vermont's winter days bleak and blustery. However, Vermonters have been warm in their effort to help these men who make it possible for freight and passengers to move in safety over the railways and who guard the reservoirs which supply water for important hydro-electric plants. Books, magazines and games have been provided, assistance has been given with bathing facilities, and the churchwomen at Windsor, Vt., put on a dinner for the Negro troops stationed in their town.

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**Vermont Rector Elected Bishop**

William Fisher Lewis, rector of St. Paul's Episcopal Church at Burlington, was recently chosen by the House of Bishops to be the bishop for the Nevada missionary district. Dr. Lewis has been at St. Paul's Church for the past six years, where he has done very effective work. Before coming to Burlington he served ten years in Montana, first as a missionary and then as rector at Bozeman.

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**Pastors Enter the Chaplaincy**

R. Hawley Fitch, pastor of the Proctor Community Church and a chaplain in the army reserve corps, has been called to active duty. He is the only chaplain for 3,000 enlisted men and officers in his unit. A number of other Vermont pastors have offered their services as chaplains and are expecting to be called at any time.

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**USO Building Opened**

Washington's birthday was the date selected for the opening of Vermont's only USO building, in Burlington. This recreational center will serve the soldiers of the units stationed at near-by Fort Ethan Allen. The building and program will be supervised by the National Catholic Community Service for the USO, with the Jewish Welfare Board as the cooperating agency. Clyde G. Hess, general secretary of the Burlington Y.M.C.A., organized recreational activities for the soldiers before there was a USO building. The Y.M.C.A. USO unit will be continued.

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**Y.M.C.A. Notes Its 75th Anniversary**

The state committee of the Vermont Y.M.C.A. held its 75th annual meeting in the state house at Montpelier on Feb. 25. Outstanding among the program activities the past year have been the development

of Hi-Y clubs in various communities, the successful operation of the state boys' camp on Lake Champlain and the Older Boys' Conference—all under the leadership of the state secretary, A. T. Morrill, and the associate secretary, Roger Blood. The work of the Y.M.C.A. in wartime was interestingly described by H. Ross Bunce, eastern regional supervisor of USO for ten states under the army and navy department of the national council of the Y.M.C.A. which is one of the seven agencies in the U.S.O.

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### Churches Observe Youth Week

A significant youth week program, "The Challenge Still Holds," was carried out at the Springfield, Vt., Congregational Church under the leadership of the pastor, Clifford Oliver Simpson. Youth representatives participated in the morning worship services on the opening and closing Sundays. The youth groups and young adults were hosts to the youth of other Springfield churches on Sunday afternoon. William Reagan, head of the Oakwood School at Poughkeepsie, N. Y., spoke to all the youth groups. During the week there were special social activities, and on the closing Sunday evening William E. Clark, president of the Northfield schools, spoke at a candlelight communion service.

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### And So Forth

A program of Vermont church news is being broadcast weekly from radio stations at Burlington, Rutland, Waterbury and St. Albans. Script is prepared by the general secretary of the Vermont church council and copies are sent to cooperating pastors for use over their local stations.

The churches at Fair Haven, Vt., combine to hold special services for school pupils during Lent. The services are held in one of the churches before school opens. Good attendance and interest on the part of the children are reported.

HUGH J. WILLIAMS.

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### Ask Representation for Protestants in USO

Complaints that the Protestant churches do not have adequate representation in the USO were voiced at a meeting of more than 1,000 ministers from Maryland, Delaware and the District of Columbia held at the First Presbyterian Church in Baltimore. The meeting was under the direction of the Christian Commission for Camp and Defense Communities of the Federal Council of Churches. In a statement presented to the conference, Worth M. Tippy and John W. Harms declared: "The Protestant churches as a corporate entity are not included in the USO; nor have they delegated their ministries to any of the agencies in it." Analyzing the functions of the three essentially Protestant agencies now represented in the USO, the statement said: "The Salvation Army has become what amounts to a denomination. The Y.M.C.A. and Y.W.C.A. are historically Protestant agencies, but they do not wish to be considered too closely identified with the official ecclesiastical life of Protestantism because their work tends to transcend any religious group. They are lay in character, but are as independent in control as any religious communion and as is the Salvation Army."

# Peace Institute Is Pessimistic

**Midwinter Peace Assembly Believes Durable Peace Difficult—Youth Stress Inner Light**

*(Correspondence from Central New York)*

SYRACUSE, Feb. 25.—The second midwinter Institute of International Relations was held by the American Friends Service Committee in Syracuse over the week end of Feb. 14. From over the state came 150 delegates and from Syracuse 275. The theme of the conference, "Bases of World Reconstruction," was approached from the political, the economic, the social and the religious angles by a faculty of six experts. The institute faculty represented many points of view. There was a marked absence of shallow optimism. A strong emphasis was placed on the need of facing the vast difficulties involved in building any kind of durable peace.

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### Strength Comes From Worship

Two high lights of the conference came Sunday morning. In the meeting for worship Haridas Muzumdar interpreted the Gandhian way of non-violence in terms of high religion. At the closing luncheon Leslie D. Shaffer, secretary of the Friends Fellowship Council, spoke on "Sources of Spiritual Strength for Life Today" and read epistles from yearly meetings of Friends around the world. He appealed for a renewal of the appreciation of human values in spite of this catastrophe and for a resensitizing of the soul to human suffering as the bond of brotherhood. Sixty members of the Fellowship of Reconciliation had breakfast together on Saturday morning and 75 were present at the luncheon of the Wider Quaker Fellowship.

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### Ministers Give Month To Camps

Three Presbyterian ministers of large churches in central New York have given up a month in the middle of the church year to work with the Defense Council of the Presbyterian Church, U.S.A., in the south. In January Reuben S. Snyder of the Westminster Church, Utica, and your correspondent who is the pastor of the Park Central Church, Syracuse, N. Y., were engaged in work in government camps. Dr. Snyder was in the Norfolk area and Dr. Jenney in the camps in the vicinity of Macon, Ga. Harold B. Walker of the First Presbyterian Church, Utica, was in Camp Croft, Spartanburg, S. C., during the month of February.

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### Oldest Lenten Services In Syracuse

The Syracuse civic Lenten services are being held three days a week throughout Lent. This is the 23rd season for these services, which have attracted national attention. These services are unique because they are the oldest continued Lenten services in America and because of the high quality of the speakers. This year's services were arranged by three ministers: Gene E. Bartlett, Harry B. Taylor and Alfred H. Rapp. The 1942 speakers include: Albert W. Beaven, John Haynes Holmes, George A. Buttrick, Halford E. Luccock, John S. Bonnell, James Gordon Gilkey, Mrs. Harper Sibley, Joseph Fort Newton, Ernest Fremont Tittle, Henry Hitt Crane, Harold Cooke Phillips, Howard Thurman, Rufus M. Jones, Justin Wroe Nixon and Boynton Merrill.

* * *

### Church Prepares For Peace

The Asbury First Methodist Church of Rochester under the leadership of its minister, Weldon F. Crossland, after several months of preparation, designated Feb. 15 as "Plan-the-Peace Sunday." In all classes and departments of the church school, in the morning service and sermon, at the four youth groups and in the public group meeting in the evening, the bases of a just and durable peace were discussed. Mrs. Harper Sibley, Albert W. Beaven and Robert Wood, who is president of the student body at the University of Rochester, were guest speakers at the evening service. One church is thus preparing for the peace. Their motto: "Let Us Win the Peace by Preparing for It."

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### How to Be Christian In Time of War

The 19th annual conference of the New York state Christian youth council was held Feb. 20-22 in Plymouth Congregational Church of Syracuse. It brought together over 400 young people. Delegates were divided into 16 discussion groups whose leaders sought to center their attention on the necessity of maintaining Christian attitudes in a time of war and to stimulate their thinking about the spiritual foundations necessary to the creation of a new world order. Among the discussion leaders were Leland Foster Wood of the Federal Council of Churches, Lawrence T. Hosie of the New York Labor Temple, Gerald Hudson, professor in Cornell University, Norman J. Whitney, professor in Syracuse University, and Edward L. Keller of the Syracuse council of churches. Three assembly addresses were given by William Genne, chaplain of Alfred University, who urged delegates to become members of the "Fellowship of the Blessed Imagination."

* * *

### And So Forth

The union Lenten program under the auspices of the ministers' association of Watertown, N. Y., is holding services in the Avon theater each Friday noon. Ralph W. Sockman, Ray Freeman Jenney, Frederick K. Stamm, Bernard C. Clausen, James P. DeWolfe and Robert R. Wicks are visiting preachers.

Malcolm E. Peabody, bishop coadjutor of the central New York diocese, will on July 1 succeed Edward Huntington Coley as bishop of the Episcopal diocese of central New York.

This week a leading young Baptist minister has been called to another field from the city of Syracuse. Gene E. Bartlett, who has done an excellent piece of work in the Calvary Baptist Church, has been called to the First Baptist Church of Columbia, Mo. Mr. Bartlett's intelligent interest in peace found expression through the Syracuse peace council, of which he was president.

RAY FREEMAN JENNEY.

# Wartime Affects Capital Churches

**Attendance Reduced by New Hours—Church Federation Reorganizes—Little War Hysteria in Churches**

*(Correspondence from Washington, D. C.)*

WASHINGTON, Feb. 27.—The Sunday working hours and wartime are having some effect upon church attendance in this city. Those churches having two Sunday morning services have noticed some decline in the attendance particularly at the early service. It is the feeling of some of our ministers that Catholics are receiving more consideration from government officials in this matter than Protestants, and that if we stressed church attendance more emphatically we might merit equal consideration. However, when this matter was brought before the monthly meeting of our interdenominational ministers' meeting last Monday, there were some who denied rather strenuously that any partiality was being shown.

* * *

**Peace Commission's Work Presented**

The principal speaker at the meeting of the Washington ministerial union last Monday was Bradford S. Abernethy, one of the secretaries of the Federal Council's commission to study the bases of a just and durable peace. Mr. Abernethy not only set forth the needs for such a commission and the lines upon which it proposes to work, but announced in some detail the conference to be held next week in Delaware, Ohio, at which time prominent leaders in political, educational and religious fields will meet to discuss the work of this commission.

* * *

**Church Federation Reorganizes**

Extensive readjustments are being made in the Washington federation of churches under the temporary leadership of Worth M. Tippy. Oscar Blackwelder, president of the federation, and the various committees have been working with Dr. Tippy for several months in an effort to make the work of the federation more effective in the life of the community and more deserving of the support of the 160 churches that are affiliated with it. The Washington Bible society and other interdenominational organizations have been provided office space in the federation's building, which has rapidly become an important center of religious activity in the nation's capital. A full-time secretary for promotional activities has been secured in the person of the Rev. Mr. Borchers, who was formerly associate minister of the First Congregational Church of this city.

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**Calvary Church Has New Pastor**

The large and influential Calvary Baptist Church of Washington has just welcomed its new leader, Clarence W. Cranford, formerly of the Second Church in Richmond, Va. Mr. Cranford is a graduate of Bucknell University and Crozer Theological Seminary. His first pastorate was in Philadelphia, and it was while there that he served as one of the vice-presidents of the Northern Baptist Convention, covering a large part of the convention territory in a speaking tour arranged for youth groups. Mr. Cranford's predecessor at Calvary, W. S. Abernethy, retired at the end of last December and is now supplying the Ninth Street Baptist Church in Cincinnati.

* * *

**Union Services At Cathedral**

The Washington federation of churches is sponsoring a series of union services during the present emergency. These are being held monthly at the Washington Cathedral. Dr. Buttrick was the first speaker, flying down from New York between his own morning and evening services. The second speaker was William Lyon Phelps, who preached also at St. John's Church here on the same day. The minister of St. John's Church, Leslie Glenn, is on a leave of absence while serving as a chaplain in the navy, and a list of distinguished religious leaders are supplying the pulpit.

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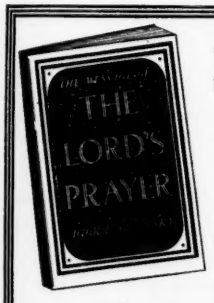
**Lenten Season Inaugurated**

Late afternoon Lenten services are held each Wednesday at the Epiphany Episcopal Church under the sponsorship of the local federation of churches. This is a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downtown church and easily accessible to those just getting off from work at the offices and stores. The Chevy Chase churches have union Lenten services each Thursday evening with guest preachers from out of town. The southeastern section of the city has a council of churches which sponsors noon services each weekday in the Penn theater. Pastors of these churches preside and the speakers are largely from the churches in other sections of the city. Church attendance generally has improved with the arrival of the Lenten season. Special emphasis on evangelism is being made in a number of churches which do not observe Lent in the accustomed way.

* * *

**War Brings Changes To Churches**

With the removal of a number of government agencies to other cities, the churches of Washington have suffered the loss of many valued leaders and members. Church nominating committees have been kept busy trying to replace those who held official positions in the life of the churches. Fortunately, there is a constant stream of new people flowing into the city, and in this group are religious leaders from other communities, some of whom are prepared to assume responsible places in the church programs here. A change has been wrought also in the social service program of the churches here. A great deal of time and thought is now being given to the entertainment of soldiers on leave in Washington from near-by camps, and church young people's groups go out to the camps to conduct services and musical programs.

* * *

**Little War Hysteria *Discernible***

For the most part, the preaching that is being done here is little affected by war hysteria. There seems to be little disposition to argue the question as to whether war is right or wrong. The main emphasis seems to be to the effect that since we are at war our religion should have something tangible to offer those who are overtaken by such a tragedy. Much is being done to prevent the rise of hate and vindictiveness. There is a tendency to compare our times with the era into which Jesus was born, and to point out that it was in such an atmosphere that the church had its beginning. It is being said that if the church could have its start amid such adverse circumstances, surely it should be able to maintain itself in spite of all its foes today.

* * *

**Baptist Leader Stricken**

Rufus W. Weaver was taken seriously ill several weeks ago and after extensive examinations and various treatments underwent an operation which now appears to be wholly successful. He is recuperating at his home here but will soon journey to the gulf coast for further rest and recovery. His work as executive secretary of the District of Columbia Baptist convention is being handled largely by Chandler M. Stith, pastor of the Brookland Church.

EDWARD HUGHES PRUDEN.

**Dutch Service Held In New York**

Ten languages were used at a recent religious service on the Dutch Empire in New York. Edgar F. Konig presided.

# God's Law First, Calhoun Affirms

**Earl Lecturer Says Concept Needed to Guide Revolutions—Smith Attacks Liberalism in Education**

*(Correspondence from Northern California)*

SAN FRANCISCO, Feb. 20.—Some 350 ministers attended the 21st pastoral conference held by the Pacific School of Religion in Berkeley, Feb. 17-20. Robert L. Calhoun, professor of historical theology at Yale Divinity School, in the evening series of Earl lectures discussed "Divine Law in Human Affairs." At the close of the second lecture, a blackout siren sounded for the seventh time since Pearl Harbor, so the congregation adjourned for questions to the adjacent lecture hall equipped for such emergencies. Dr. Calhoun said that "men need the boldness, strength and humility that have come in times past through faith in God." "Only in divine power," he declared, "is there an adequate safeguard against the ultimate triumph of evil, and a source of inexhaustible renewal for the hard climb toward freedom."

* * *

**How Guide the Revolution?**

He continued: "Once more we are in the midst of a revolutionary period in history. What the outcome will be depends in part on the dominant assumptions about man and his destiny. The democratic revolutions that gave birth to modern Britain, the United States and France were ruled by the conviction that men are subject to a universal moral law against which unjust governments cannot stand. The totalitarian revolutions in Russia, Italy and Germany reject that view. They hold that there is no moral law superior to the customs of a people or the decrees of a government. This conviction of theirs has come to be shared, moreover, by many influential thinkers and people in the democratic countries as well. It is time to ask whether we can afford any longer to let this issue go by default.

* * *

**Superior Law in All Affairs**

"There are strong evidences in human action that men do face a superior law that is not of their making and not subject to their control. Man ignores it at his peril. There are laws of physical and mental health for the individual person; and there are laws of productive work, valid inquiry and achievement of beauty that govern his living relations with the things around him. There are laws also for human communication, and for responsible person-to-person relationships, that are not arbitrary or accidental. And wherever a man finds himself faced by a reality that claims the last full measure of his loyalty he is aware of that demand as grounded not in his desires but in what confronts him and will not let go. Group life, too, is shot through with laws that are not man-made. The very existence of human society is unintelligible without a frame of reference that lies beneath and beyond it. No human group is completely self-sufficient," according to the young Yale professor of theology.

* * *

**Where Superior Law Appears**

"A superior law shows itself wherever judges have to interpret existing statutes or social demands by 'the rule of reason' or of equity, wherever constitutions and bills of rights, written or unwritten, serve as checks upon arbitrary governmental power. For the principle of all such public law is the assumption that there are basic values, deeper than human decrees, that must be safeguarded; and peoples have shown again and again that they will not permanently endure a sovereignty that disregards them."

* * *

**Shelton Smith Attacks Liberal Education**

In his three lectures on "Faith and Nurture in Contemporary Protestant Thought," H. Shelton Smith, professor of Christian ethics and religious education at Duke University, challenged the major naturalistic premises of John Dewey, from which he has extricated himself in the past decade. At the same time he exposed what he claimed to be the fundamental weakness of progressive or liberal religious education, as follows: "It says that no conception of self-transcendence or of revelation is needed. Nature and man are enough. Children are naturally good. Sin is an irrelevant dogma. The quest is everything. Tentativeness is preferable to commitment, doubt to loyalty, relativism to any absolute point of reference, fluidity to the eternal, process to product; the how is what matters, not the what."

* * *

***Man's Self the Final* Battleground**

Over against this failure of progressive nurture to provide a normative concept of character, Dr. Smith presented an alternative conviction: "In Christ, God has spoken eternally valid truth. The revealer himself remains the constant norm of the Christian consciousness. Christ is the one event through whom God has spoken." We cannot any longer make a scapegoat of capitalism, communism, fascism, bad housing, insufficient facts or vitamins or some horrid man or anything outside of us. "It is in the depths of the private or solitary self that the final battle between good and evil is waged. It is in this secret zone that the human creature ultimately wrestles, as did Jacob at the brook Jabbok, to determine whether God or self shall serve as the sovereign center of commitment."

* * *

**Salvation Only In Christ**

In one of his lectures Dr. Smith showed what God through Christ does in disclosing and healing human sinfulness. We have no business, he indicated, to teach that the heavenly Father is an unlimited source of soothing syrup. Man is not the primary source of his own redemption. Nevertheless, in Jesus the King of Judgment becomes translated into the King of Mercy. After we admit the insufficiency of the free play of intelligence, since no man because of his rationalizations can be nearly so objective as he likes to imagine, we have also to admit that our own good will is not enough. Who, biased as he is, can love God with all his heart or his neighbor as

himself? A Christian educator only increases the frustration in those he teaches if he just urges them to love more. They must be presented with the dynamic by which they can do so. This is not to be found in nature; nor is it in man. "It is only in the one who made us and loved us before we were able to do anything of ourselves."

* * *

**Discusses Preaching as Group Therapy**

Howard Chandler Robbins, professor of pastoral theology in General Theological Seminary, New York, in lectures on "Preaching as Group Therapy" gave practical and helpful homiletic suggestions as to how ministers may help to overcome frustrations and the disintegration of personality. He stressed the importance of applied clinical psychology in preaching. With sparkle and brilliance he carried his hearers with him as he urged them not to try to become amateur psychiatrists but to absorb some of the practical suggestions of Jung and Adler. Dr. Robbins was not blind to the limitations of depth psychology. He did, however, point out the opportunity awaiting the preacher who is alert to the possibilities in sublimation. He felt that if Phillips Brooks were preaching today he would take instant advantage of this truth.

* * *

**Numerous National Leaders Present**

Millar Burrows came from Yale to deliver a single lecture on "The Social Significance of Archaeology," preceding the dedication of the William F. Bade Memorial. An innovation was an afternoon conference for ministers' wives conducted by *Evelyn Miller Berger, daughter of Bishop* George A. Miller. Prof. Elmer A. Fridell of Berkeley Baptist Divinity School and his wife conducted the afternoon seminar on counseling for home and marriage. Mark Dawber led a similar group in the rural church and Harry T. Stock of Congregational headquarters presided over the seminar on religious workers on the campus, assisted by E. E. Aubrey of Chicago, Allan A. Hunter of Hollywood and Williston Wirt of Eugene. Six members of the faculty met with groups each morning. John C. Bennett's subject was "Christian Resources for a New World Order." The newest addition to the faculty, George H. Williams, discussed "The Church and the New Paganisms in Europe." Church music was discussed by Robert G. McCutchan, editor of the *Methodist Hymnal.* One of the four special interest afternoon seminars was in charge of Deane Edwards of the Federal Council's commission on worship. The morning chapel services were led by local pastors, J. A. B. Fry, Jason Noble Pierce and Paul Reagor.

* * *

**And So Forth**

Church leaders are rallying to the support of hundreds of members of Japanese churches in desperate plight because they have been suddenly evacuated from their homes by federal orders. The Oakland council of churches has appealed to churches to secure lodging. The enforced migration is working great hardship in many loyal homes.

Abbott Book, of St. Louis, becomes the new secretary of the California church federation on March 1.

Stanford University will again conduct a conference on religion in higher education Feb. 27-March 1.

STANLEY A. HUNTER.

**Decline Elections to Mission Bishoprics**

Rev. Everett H. Jones, rector of St. Mark's Church, San Antonio, Tex., has declined the post as bishop of Honolulu to which he was recently elected by the Episcopal House of Bishops. Rev. J. Lindsay Patton, of St. Mark's Church, Berkeley, Calif., elected at the same time to the missionary diocese of San Joaquin, has also declined. Mr. Patton opposes continuation of the diocese.

**Turn from Theology to Garage-Building**

After holding monthly meetings to discuss theological problems, pastors in Lincoln, Ill., and near-by towns, according to Rev. D. K. Sailer of McLean, "decided we weren't accomplishing anything useful enough to pay for the gasoline we burned going to the meetings. It looked as if there ought to be something real we could work at." So the ministers dropped theology and picked up tools to help Mr. Sailor build a garage after the fashion of the "barn-raising" days of the past.

**Japanese Permit Y.M.C.A. To Serve Prisoners**

The Japanese government will permit the Y.M.C.A. to conduct "general welfare activities" among American, British and Dutch prisoners of war in Japan and occupied China, according to word received by "Y" officials in New York from the association's international headquarters in Geneva, Switzerland. The "Y" is already working among the Japanese interned in this country and is awaiting war department permission to extend this service to Japanese troops captured by American forces.

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# Times are Better In Tennessee

### Old Age Pension List Shrinks—Public Housing on Increase—Governor Attempts State Cleanup

*(Correspondence from Memphis)*

MEMPHIS, March 1.—The 41-day session of the 72nd general assembly of Tennessee authorized a million-dollar bond issue to buy lands for defense purposes, created three state guard regiments, authorized the sale of bonds up to half a million dollars a year for guard units and established a vital statistics bureau and a state tuberculosis hospital system. There are 1,520 fewer Tennesseans on the old age pension list than in 1940, which indicates better times. There were 126 babies born last year to Tennessee mothers between the ages of 10 and 14, which indicates that the golden age has not fully come.

* * *

**Venereal Disease Treatments Exceed All Others**

The Memphis and Shelby county health departments are now combined. The annual report just released shows that the mobile clinic gave 58,581 treatments for venereal disease; cared for 1,432 tuberculosis cases; gave prenatal nursing care to 1,300 mothers, diphtheria toxoid to 2,111 babies and smallpox vaccinations to 1,761 adults; and installed sanitary facilities in 1,951 rural homes. The free dental clinic has cared for 2,000 children. The Tennessee conference of social work will be held in Memphis, March 23-25. Miss Carmelite Jonvier of the New Orleans parish school board will be the chief speaker. Of the 300,000 Tennessee schoolchildren who are receiving free lunches, 9,179 are in Shelby county. The war department has contracted for the building of a 1,504-bed hospital here.

* * *

**Public Housing Found Growing in South**

The WPA survey of the number of vacant family dwelling units in the mid-south area has been completed and shows that less than 2½ per cent of the habitable residences are vacant, which is below the national average. The Memphis vacancy rate is 1.8. The Memphis housing authority reports that out of a total of 83,340 dwellings in the city, 46,755 are sub-standard. In Mississippi, Biloxi has under construction 175 dwelling units; Greenville, 95; Jackson, one project of 50 units and another of 350; and Meridian, 100. In Tennessee there is under construction a project with 250 dwelling units at Alcoa, 50 at Humboldt and 200 at Jackson. There are no defense housing projects under way in Arkansas. With an eye to the fall elections, citizens are beginning to criticize their congressmen for not pulling more defense work to the "wonder state." Gov. Adkins says he will keep hands off in the elections but names 10 new defense projects which he thinks should come to the state. Memphians are wondering what Gov. Adkins will do about the dog-racing which goes on on the Arkansas shore opposite Memphis. The papers are campaigning against it as a real menace.

* * *

**Form Association to Save Academic Freedom**

Prof. Howard McGaw was relieved of his position as librarian of Memphis State College on Feb. 16, because of his conscientious objection to the war program. Because he kept the library open at night and did many other things not required by his contract, he was very popular at the college. He has gone to the University of Chicago to complete work for a doctorate. The same week a chapter of the American Association of University Professors was organized at Memphis State. Dr. J. H. Parks, president of the college, is president of the A.A.U.P., which has as one of its functions upholding academic freedom.

* * *

**USO Opens Center In Memphis**

Because the USO declined to allot to Memphis even a part of the city's oversubscription of its quota, recreational work for service men has been conducted for nine months by the Memphis hospitality committee set up by the chamber of commerce. Now, however, the USO has taken over with a full-time director. Memphis Episcopalians will raise $10,000 for the work of their own church among service men. Earl Whittington, secretary of the Memphis Y.M.C.A., has been loaned to the USO till July as state director of its second drive. The Memphis Red Cross quota of $180,000 was oversubscribed by $75,000. Gov. Cooper of Tennessee is advocating the organization of R.O.T.C. units in all high schools of the state.

* * *

**A. F. of L. Indifferent to C.I.O. Unemployed**

The Mid-South Medical Assembly held here last week agreed that the war must not curtail medical research. The Southern Baptist education commission, meeting at the same time and place, pledged all its powers to a total war effort. The closing of the Memphis Ford plant threw 1,600 men out of work. Now 14,000 C.I.O. members are calling for the conversion of the plant to some defense effort. The call would be more effective if made by the A. F. of L., which has greater strength and standing.

* * *

**And So Forth**

Vice conditions around army camps in Mississippi became so notorious that Gov. Paul B. Johnson called for anti-vice laws and offered to clean up the state or resign after receiving authority. The legislature replied by passing suppression measures.

Memphis Negroes have had a Y.M.C.A. for some time. Today a Negro Y.W.C.A. was opened. Memphians are interested in the race for Cook county (Ill.) commissioner by Dr. J. B. Martin, who is said to have left Memphis because of political persecution. For the first time since reconstruction days, a Negro is running for a seat in the Alabama legislature.

Today four Memphis pastors are leaving for the National Study Conference in Delaware, Ohio. They are William G. Gehri of Grace-St. Luke's Episcopal, S. E. Howie of Westminster Presbyterian, Marshall Wingfield of First Congregational and R. W. Jones of First Unitarian.

MARSHALL WINGFIELD.

# Says Only Church Can Make Peace

### Van Kirk Declares Its Members Alone Have Training in World Issues—Methodist Peace Group Meets

*(Correspondence from Chicago)*

CHICAGO, March 2.—Real fear that America will either revert into isolationism or rush into the other extreme of undertaking to manage the whole world at the end of the war was expressed by Walter W. Van Kirk of New York, who spoke before the ministers of Chicago last week. He thinks the churches have the greatest responsibility because, far from knowing nothing about international problems, they are the only group in American life with any training in thinking in international terms or in dealing with the spiritual forces which must be evoked in the building of a different kind of world.

* * *

**Churches Must Practice What They Preach**

The first step for American churches, Dr. Van Kirk believes, would be for those who would call upon nations to give up national sovereignty themselves to begin by surrendering denominationalism and sacrificing for Christian world unity of thought and action. From that step the churches should move forward and call upon statesmanship to move with them in the development of instruments which will be available as guides and standards.

* * *

**Urban League Finds Jobs For 5,000 Negroes**

The Chicago Urban League during the last year canvassed 332 firms, 222 of whom had never employed Negroes in any capacity. Of this number, 22 agreed to begin employing Negroes in skilled and technical jobs and 76 agreed to begin their general employment. Over 5,000 Negroes found employment through these efforts. The league estimated that this added approximately $5,000,000 to the annual income of the Negro population of the city. The league will continue to press forward in this important and enlarging field of its activities while it carries forward also its social welfare, community improvement, adult education and youth group programs.

* * *

**H. N. Will Becomes Secretary Of Midwest F.O.R.**

Don E. Smucker, midwest secretary of the Fellowship of Reconciliation, with headquarters in the Methodist building, 740 N. Rush St., has become pastor of the First Mennonite Church in Wadsworth, Ohio. He terminated his work here on March 1. He is to be succeeded by Herman N. Will, who leaves the associate secretaryship of the Methodist Peace Commission. There are probably more Christian pacifist groups in Chicago than in any other city in the world.

* * *

**Methodist Peace Commission Meets in Evanston**

The Methodist Peace Commission held its first wartime meeting in Evanston, Feb.

26, 27. It was a special session called to assay its task under existing conditions. From the outset of the meeting it was agreed that wartime is the time when the study of means and measures to provide and produce peace is most important. Otherwise men will find themselves at the conclusion of the war confronted with the necessity of making peace with neither the material at hand with which to perform such a task nor the means with which to secure it.

* * *

### Asks Church Colleges To Cooperate

Recognizing that the task is largely one of study, the commission asked the Board of Education of the church to pursue specific researches in various departments of the church colleges. These would include studies by education and psychology departments of the effect of war on the minds of children, "shell shock" of both soldiers and civilians, expansion of research and of training of workers in vocational therapy, psychological services, behavior problems and that form of "shell shock" which attends return to civilian life from military service. The commission seeks the cooperation of college economics departments to study the problems of industrial change from war to civilian economy, re-employment, purchasing power, currency, raw materials, health, housing and recreation. In political science departments they would have studies on world and regional organization of nations, on colonies and international mandates. In arts and ethics departments, they would have studies lead to intelligent valuation of other cultures and an adequate understanding of mutuality. It is hoped that the Methodist Board of Education will not only authorize the studies but will also make provision for correlating the findings as they are developed. The commission decided to make May 24 a World Peace Day throughout the denomination.

* * *

### And So Forth

Free rides for soldiers on Chicago surface lines and Chicago motor coach lines opened with excellent patronage from service men last week.

Central Y.M.C.A. College is offering a six weeks' seminar on war aims with Winfred E. Garrison, literary editor of The Christian Century, Gordon Bronfenbrenner of the U. S. treasury department and Cy W. Record, educational director of the I.L.G.W.U., as discussion leaders.

Irving Maurer, friend of Calvin Coolidge, former pastor of Northampton, Mass., Congregational parish in which the Coolidges lived, and for the past 18 years president of Beloit College, died in St. Mary's Hospital at Rochester, Minn., Feb. 27.

CHARLES L. VENABLE.

### C.O. Sentenced to Five Years In Forestry Service

Instead of decreeing a prison sentence for a conscientious objector who refused to report for induction, a California judge is believed to have set a precedent by ordering the C.O. to serve five years' "probation" under the direction of the division of the national forestry service, it is reported in a bulletin of the National Service Board for Religious Objectors, National Press Building, Washington, D. C.

# Criticizes Giving Tires to Pastors

**Texas Paper Questions Pastoral Priority—Methodists Give University to Presbyterians**

*(Correspondence from Texas)*

WACO, March 1.—The *Waco Times-Herald* created something of a furor by objecting to ministers' being granted tires. A poll of the local preachers brought out the fact that a majority of them believed their work was at least as essential as that of the doctors. The newspaper offered no objection to beer distributors' having tires, nor did it plead for dairymen to be exempted from the denial.

Three midwinter schools for pastors in this section have just closed. At Southern Methodist University the speakers were Bishop Francis J. McConell of New York and President W. A. Smartt of Emory University. At Texas Christian University the lecturers were A. W. Fortune of Lexington, Ky., and Russell L. Dicks, who spoke on "Our Ministry to the Sick." At Southwestern Seminary Austin Crouch, executive secretary of Southern Baptists, spoke on "Baptist Policy"; J. M. Dawson gave the lectures on the Lewis Holland foundation on "The Ministry of Christian Worship"; while J. W. Bruner presented the Founder's Day address on church finance.

* * *

### Score Heads Southwestern

From the pastorate of the First Methodist Church, Ft. Worth, to the presidency of Southwestern University, Georgetown, is announced for J. N. R. Score, who succeeds J. W. Bergin. Dr. Score is noted for his building of great churches. Religious Focus Week at Baylor University brought an array of 14 specialists for lectures and seminars. Among them were Frank H. Leavell, secretary of Southern Baptist student work, Nashville; Maurice Trimmer of Macon, Ga.; Homer Price Rainey, president of the University of Texas; and C. Oscar Johnson of St. Louis. Religious Emphasis Week at Texas A. & M. College is being led by George W. Truett of Dallas. The annual revival at Oklahoma Baptist University is being conducted by J. B. Tidwell of Baylor.

* * *

### Church Paper Has New Editor

The new editor of the *Southwestern Christian Advocate* is H. M. Whaling. He has already entered upon his duties. Religious journalism is appreciated in Texas. The *Baptist Standard*, a state denominational weekly, has over 52,000 subscribers.

* * *

### Turns Down Bishopric In Hawaii

Elected bishop of Hawaii by the recent Florida session of the college of bishops, Everett H. Jones of San Antonio declines the post. He is rector of St. Mark's Church, perhaps the strongest of Texas Episcopal churches; one of its charter members was Gen. Robert E. Lee. Mr. Jones has a pro-


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"Among those who, in Part II, discuss the finding of religious truth are Richard Niebuhr, Rudolf Otto, Will Durant, Karl Barth, Lynn Harold Hough, and Walter Lippmann.

"The Idea of God is then treated by Kirtley F. Mather, Henry Sloane Coffin, Emil Brunner, Edward Scribner Ames, C. C. Morrison, A. Eustace Haydon, and Rufus M. Jones.

"In Part IV, dealing with the problem of evil, the contributors include Edgar S. Brightman, Eugene Lyman, Harry F. Ward, William James, and Max C. Otto.

"On the meaning of worship some of the writers are Robert L. Calhoun, James H. Leuba, Willard L. Sperry, Evelyn Underhill, Van Ogden Vogt, and Douglas V. Steere.

"To the final theme—immortality—contributions are made by Burnett H. Streeter, Francis J. McConnell, Arthur Compton, Charles F. Potter, and Elmer Homrighausen.

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nounced ecumenical interest, having been the founder and first president of the Texas ministers' fellowship, interdenominational.

* * *

### Methodists Give Presbyterians A University

Trinity University, a Presbyterian U.S.A. school at Waxahachie, will be moved to San Antonio. It will carry with it assets of $1,000,000. It will take over San Antonio University, a property valued at $400,000, which has been deeded without strings by the southwest conference of the Methodist Church. The San Antonio chamber of commerce will assume all outstanding indebtedness. The action of the Methodists in giving their institution to the Presbyterians is a good will gesture which is arousing much favorable comment.

JOSEPH MARTIN DAWSON.

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# British Steeled Toward Future

**Fall of Singapore Anticipated—Behind the Cabinet Crisis—Dr. Oldham Discusses Communism**

*(Correspondence from England)*

LONDON, Feb. 1.—The battle of Singapore has begun. Bengazi has changed hands once more. The Russian advance on every front continues and German reserves are being brought to the line. In the Pacific the American fleet strikes suddenly at Japan's bases in the Marshall and Gilbert islands. The Japanese begin a fierce attack on the Dutch naval stronghold at Amboina, meaning clearly to separate the ABCD nations from each other. It may be useful to make comparisons at a future date between things as they are today and things as they will be. For the moment we cannot look forward without steeling ourselves. Yet a sober estimate of things against us and things on our side strengthens us to believe, as the prime minister has said, that light can be clearly discerned through the clouds.

* * *

### War Debate Confirms Churchill

It is possible now to sum up the three days' debate in Parliament upon the conduct of the war. The prime minister received the vote of confidence which he asked by a vote which was only not unanimous. Including the tellers, who do not count in the division, there were three against the vote and a few abstained from voting. Mr. Churchill had spoken of political attacks upon the government and invited those who had criticisms to make to speak freely and not to shrink from going into the lobby to vote no-confidence if that was their judgment. It was clear from the debate that the House of Commons did not wish any such action. Practically no one expressed any wish to have another premier. Some criticized the team over which they said he had opened his umbrella. By one speaker he was likened to a great player at cricket playing with a village eleven. But apart from other values, the debate did show where Parliament was uneasy about our policy in the war. It had confidence in the prime minister but it wanted his government strengthened. It wanted some explanation of the reverses in the Pacific.

* * *

### Centralize Production In Beaverbrook

It was also concerned about production. The prime minister did not complain of the criticisms and indeed was most frank in his explanations so far as these could be given. He defended his team with spirit and declared that some members had been exposed to unfair charges. At the same time he did not deny that changes would be made and he made it plain that there would be an appointment analogous to that of Mr. Nelson in the United States. Everyone knew that there was only one candidate for such an office, Lord Beaverbrook. The debate certainly cleared the air

**CLEAR HORIZONS**

*A Quarterly of Creative Spiritual Living*

Contents, April, 1942

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"**CLEAR HORIZONS** comes nearer to answering the 2000-year-old question: 'Lord, what must I do to be saved?' than any other publication in existence today. Or such is my conviction."—**Julia Chandler**, *Manager, Empire State Observatories, New York City.*

**CLEAR HORIZONS** is a quarterly magazine dedicated to solving problems through one means and one means only—the deepening of the spiritual life. Each issue gives special emphasis to one particular phase of the spiritual life. One time it was Love, once Prayer, once Immortality. This month it is Guidance. Everything ever written in the past, in the present, and in the near future, is drawn upon to make each issue a veritable gold-mine of material no one can afford to miss. Each number is a treasure chest of sermonic material for the minister and a source of never failing strength to the layman.

The present number is filled to the brim with the inspiration and guidance especially needed for this hour.

One reason for publishing it only quarterly is because it requires three months re-reading to assimilate its rich contents. Another reason is to keep the subscription price down to one dollar a year.

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He draws as he speaks

**FROM AN EDITORIAL OF THE CORPUS CHRISTI, TEXAS, DAILY PAPER: "CHARLES A. WELLS,** journalist and lecturer-cartoonist, knocked religious complacency into a cocked hat here last week speaking before crowded audiences at night and the civic clubs and schools during the day. This is what we want to hear . . . religion shorn of its hokum. It was dangerous thinking—we sometimes wonder if he had been speaking in the streets of our impoverished areas or in the migratory camps instead of in our fine downtown churches, the nicer folks of the town would have been cheering his words as loudly as they have been . . . Christianity as a revolutionary force is not a gentle message."

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and prepared the country to face the future.

* * *

### Radio Becomes Vast Industry

Even more than other public services the National Radio Corporation since the war began has changed its character and range. It is considered now that the direction which was needed before the war is not suited to the immensely enlarged operations of today. There is now, for example, a staff of over 10,000 and it is plain that there is work to be done which only a highly skilled administrator can do. Mr. F. W. Ogilvie, the director who was appointed in 1938 to succeed Sir John Reith, put his resignation in the hands of the governors and this has been accepted. There are now to be two directors, one of them Sir Cecil Graves, who was appointed deputy director-general at the same time as Mr. Ogilvie; the other, Mr. Robert Foot, comes from the Gas, Light and Coke Company in which he has been an expert administrator. The administrative work of an organization of this size must be cared for by a specialist in selecting and directing a greatly expanded personnel.

* * *

### Radio Must Provide National Leadership

The present range of service, which includes an increasing number of broadcasts in many languages, presents problems which have arisen since the war began. Mr. Ogilvie was vice-chancellor of Queen's University, Belfast, before he came to the B.B.C.; he has brought rare and distinguished gifts as a scholar and educational expert to the service of the radio and he has shown an admirable temper and spirit. There is need of a bold and imaginative direction of the organization, but there are many who express the hope that in becoming what it must be, a vast and carefully ordered concern fitted for its present tasks, it should still be content to provide the intellectual and spiritual leadership which its leaders have at least sought to give. We should not welcome a radio which was content to give us what we want.

* * *

### Humanism and Communism Have the Same Root

In the *Christian News-Letter* of Jan. 28, J. H. Oldham goes to the very heart of the problem which faces the democracies. He deals with the actual experience of those who share in the new materialistic religion in totalitarian societies. Men are united not by a transcendent God but by the new pulsing life of the social organism. In the light of this fact we must seek to understand communist atheism. Atheism in the modern world needs a lot of understanding; yet it remains true that communism is the explicit denial of God as the final end of man's life. "It is based on the deliberate belief that man in his sovereign independence is able in his collective capacity to take complete control of nature and his own destiny. But this is in substance the same belief as the self-sufficient humanism of Western societies." In its practice the Western world has been largely atheistic. "Communism has brought us face to face with the ultimate issue of modern life." This cuts across all discussions of a new order, but this is not an issue between "a Christian Britain and a godless Russia." There is much that is not godless in Russia and much that is godless in Britain. Atheism strictly means "the fundamental reliance on the power of man himself with the aid of science to shape his own future." Those who believe this form a cross section of mankind.

* * *

### National Buildings Record

A photographer was commissioned to take photographs of a Wren church on a certain day. When he arrived he found the church no longer there. He was one of a team of professional photographers who are making records of our national buildings. There are now 12,000 photographs on exhibition in Oxford. In All Souls College is the headquarters of the committee which arranges this important and urgent piece of work. The project owes much to Lord Greene. When he was in America he received generous help for it.

* * *

### And So Forth

We are not permitted to speak of weather in the press, so far as it is present weather. The meteorological front has a place of its own. But we can speak as our radio has when it is past, and we can note that the weather in the first part of January was very severe indeed in many parts of England and Scotland.

There are said to be 3,000,000 from age 14 to 20 of our youth who will come finally under the scope of the new educational plans. The registration began on Saturday. It is the purpose of the registration to discover what these youths are doing, or what is being done for them in youth organizations, and at the same time to advise them. It is said that only a quarter of them are touched by such organizations.

EDWARD SHILLITO.

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### Chaplaincy Applications Are Increasing

Major Ernest L. Loomis, chaplain of the first army corps, who has just completed a tour of New England seminaries, reports that applications for the army chaplaincy have tripled in the months since Pearl Harbor as compared with the four months before that time.

### Prison Camps Receive Religious Literature

During the last six months of 1941, the ecumenical commission for chaplaincy service to prisoners of war distributed over 100,000 pieces of religious literature to some 125 prison camps. The commission is operated in connection with the World Council of Churches and has headquarters in Geneva, Switzerland.

### Ministers Favor Prohibition

The Lansing, Mich., ministerial association has gone on record as favoring immediate wartime prohibition. Members unanimously adopted a resolution urging abolition of the manufacture and sale of alcoholic beverages "for the duration."

### Churches Must Stop New Building

Churches, along with many other types of important facilities, are being called upon by the War Production Board to halt construction of new buildings for the duration of the war.

WILLETT, CLARK

**Religion and the World of Tomorrow**

By WALTER W. VAN KIRK

"An excellent and expert statement of the fundamental facts that must guide the thinking of all who are to share in the making of a new world. A timely and encouraging book."—*Edwin McNeill Poteat.*

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# Negroes Asked to Support the War

**Pearl Buck Declares Color Line a Peril —Negro Income Down—Rabbis Outline Basis for Peace**

*(Correspondence from New York)*

NEW YORK, March 2.—Pearl Buck sent an open letter to the Negroes of New York on Friday in which she declared: "The division between colored and white in our own country is dangerous, not only for ourselves but for that new world after the war to which we all look with hope. . . . I do not excuse in any way those injustices and those cruelties which you have borne. There is no excuse for them. You must neither forget nor forgive them, but rather remember them, so that this remembrance, like the bread and wine, may fill you with fresh courage and new resolve." Stating that many Negroes in "natural bitterness" against injustices suffered in the past from white men think that "it might be as well if Japan should win this war," she urged the "colored people of the United States to stand by this great mass of your white countrymen in this imperfect democracy of ours, where, nevertheless, the hope of democracy is still clearest."

* * *

### Negro Income Drops Greatly

At the same time the women's interracial committee of the greater New York federation of churches voiced deep concern over "discrimination in employment opportunities for Negroes." They supported their statement with welfare council figures which showed that the number of Negro unemployed rose from 10,000 in 1929 to 50,000 in 1939. At the same time the median Negro family income in New York dropped from $1,808 in 1929 to $837 in 1939.

* * *

### Rabbis Outline Basis for Peace

A five-point program of world reconstruction looking toward the abolition of war and the establishment of permanent and enduring peace is being distributed throughout the country by the Central Conference of American Rabbis. The plan calls for the right of self-government, a parliament of nations, an international police force, social justice for every individual and liberty of access to raw materials. Ending on a note of confidence and hope, the program urges mankind not to abandon faith in the "eventual triumph of justice and love."

* * *

### Bishop-Elect Addresses Communion Breakfast

Bishop-Elect James P. DeWolfe was the speaker at the communion breakfast of the Long Island diocese which was held in Brooklyn, Feb. 22. Over 2,100 men from 86 churches in Kings, Queens, Nassau and Suffolk counties heard their new spiritual leader declare: "We must have done with sentimentality; our religion in these difficult times must be very realistic if the precepts of Christian civilization are to be preserved against the onslaught of paganism whether it shows itself in central Europe or in the Orient."

* * *

### Preachers to Invade Hotel Ballrooms

To meet the challenge of a large number of hotel ballroom "special message" preachers and to reach a certain class of people attracted by these special isms, the pastors of two large downtown churches are joining in a series of five special Wednesday noon services during Lent in the Hotel Astor. John Sutherland Bonnell of Fifth Avenue Presbyterian Church and Norman Vincent Peale of Marble Collegiate Reformed Church will alternate in preaching and presiding at these meetings. Other city pastors and church leaders are interested in the experiment.

* * *

### Neighbor Parishes Unite In Lenten Service

Eighteen neighborhood parishes on east side Manhattan below 23rd St. united in a Lenten service last Wednesday evening which filled St. Marks-in-the-Bouwerie to capacity. The congregations gathered at their respective churches and marched in a body to St. Marks. The officiating clergymen were Elmore M. McKee, rector of St. George's Episcopal Church, Otto H. Bostrom, pastor of Gustavus Adolphus Lutheran Church, Donald J. Walton, minister of Emanuel Presbyterian Church, and C. A. W. Brocklebank, rector of St. Marks.

* * *

### And So Forth

New York Methodists have announced a 1942 plan to mobilize 1,000,000 members for "definite spiritual service, to reclaim 1,000,000 inactive members and to gain 1,000,000 new members." It is already under way.

United China Relief has set its 1942 goal as $7,000,000 to be raised this spring to aid the vast Chinese nation of nearly 450,000,000 people.

At the annual meeting of the Federation of Protestant Welfare Agencies, Sue Flanagan, director of organization and finance, reported that the 155 member agencies expended more than $20,000,000 annually, of which $4,000,000 came from public contributions. Besides this amount, the churches expend over $3,000,000 for welfare work in their parish activities.

J. HENRY CARPENTER.

## Current Feature Films

*Prepared by Independent Filmscores*

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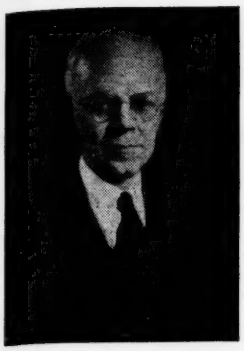
| | | |
|---|---|---|
| **Dangerously They Live** (War.) Nancy Coleman, John Garfield, Raymond Massey | *Melodrama,* in which young interne is drawn into spy plot involving girl spy for British intelligence and cruel nazi agents on her trail. | Routine plot is not up to best of this type, since we are early let into secrets, and emphasis is on action rather than suspense. *Fairly exciting but not very convincing.* M |
| **Far East Command** (The March of Time) | *Illustrated commentary* on military movements in Pacific and possible plans for defense of Australia and New Zealand. | Emphasizing facilities of New Zealand as base for American expeditionary force, it takes much for granted, therefore, *of questionable value.* M |
| **Helzapoppin'** (Univ.) Hugh Herbert, Chic Johnson, Ole Olson, Martha Raye | *Farce.* On a bare thread of plot are strung comic characters, unrelated wisecracks, weirdly confused events. | No unity is intended—simply a mad succession of slapstick situations and nonsense. *Occasionally fun, but mostly tedious.* M, Y |
| **New Wine** (UA) Binnie Barnes, A. Basserman, Alan Curtis, Ilona Massey | *Drama* presenting episodes from life of Franz Schubert as they *might* have happened, by method of flashbacks from present-day concert of composer's works. | Many liberties have been taken with fact—more even than in several previous films on the composer's life—and method strains for effect; what results is a *sensitive, appealing* film; static and slow, but with pleasing musical score. M, Y |
| **Treat 'Em Rough** (Univ.) Eddie Albert, L. Corrigan, Peggy Moran | *Comedy* about a prodigal son who, after gaining pugilistic fame, returns to help his millionaire father squelch oil-theft racket. | An unassuming, simple story, presented without any sort of distinction. *Of mild interest.* M, Y |
| **Wild Bill Hickock Rides** (War.) Bruce Cabot, C. Bennett, W. William | *Western,* with famous hero clashing with villains who frame honest ranchers in effort to gain their land. | A "dressed up" western trying for "A" rating, but mostly phony. *Everyday horse operas like Hopalong Cassidy's do it much better.* |

BEST CURRENT FILMS

*For Family:* Babes on Broadway, Fantasia, The Great Commandment, The Great Dictator, Hay Foot, It Started With Eve, The Reluctant Dragon, Tanks a Million, The Vanishing Virginian.

*For Mature Audience:* All That Money Can Buy, Birth of the Blues, Blossoms in the Dust, Citizen Kane, The Girl from Leningrad, Here Comes Mr. Jordan, Hold Back the Dawn, How Green Was My Valley, H. M. Pulham, Esq., Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, The Man Who Came to Dinner, The Men in Her Life, Mr. V., One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight.



# LENTEN READING LIST -- 1942

Annually the religious publishers of America join in choosing an outstanding minister whose knowledge of books is respected by American denominations and ask him to prepare a limited list of leading books particularly helpful for Lenten reading. Dr. Halford E. Luccock, professor of homiletics at Yale University Divinity School, was chosen this year.

### A CHRISTIAN IMPERATIVE

By ROSWELL P. BARNES. Timely, brief, thoughtful discussion of the contribution of the church to world order. First-hand knowledge of the world situation and insight into the resources of the world-wide church combine to make it a challenging book at the present time.
Friendship Press **$1.00**

### ON GUARD

By JOSEPH R. SIZOO. Small in size, large in inspirational value. Though designed partially for use in the army and navy, it is not a war book at all in content. Its brief, succinct paragraphs deal with the central themes of life and religion. Arresting and suggestive.
Macmillan **$1.00**

### CHRISTIAN REALISM

By JOHN C. BENNETT. A rare combination of solid, "tough-minded" thinking and a readable style as clear as sunlight. Theology is made to walk our common ways; the hardest questions of our time are faced frankly, and the light of Christian revelation thrown on them.
Scribner's **$2.00**

### PRAYER

By GEORGE A. BUTTRICK. A book certainly destined to long life and wide influence. A major contribution to the theory and practice of prayer from years of study and experience by one of the noblest spirits in the American pulpit. Written in a style of music and moving force.
Abingdon-Cokesbury **$2.75**

### HOW JESUS DEALT WITH MEN

By RAYMOND CALKINS. Jesus' contacts with ten people are portrayed with insight and imagination, bringing to light His resources for the tensions and burdens resting on people today. Fresh and original, embodying the wisdom of a long and rich pastoral ministry.
Abingdon-Cokesbury **$1.75**

### THE KEYS OF THE KINGDOM

By A. J. CRONIN. A best-selling novel that well deserves its fate. The inspiring story of a priest in Scotland and China, who made a "howling success" of the ministry by coming not to be ministered unto, but to minister. The story has dramatic interest and the central character a genuine nobility.
Little, Brown **$2.50**

### LIVING UNDER TENSION

By HARRY EMERSON FOSDICK. Here are twenty-five sermons, yet the word "sermons" cannot adequately describe them. Like their author, they are unique. They are intellectual and spiritual adventures which sweep widely through human problems in a time of tension and bring sympathy, understanding, and inner fortification. Rich in thought and vivid in expression, with an amazing closeness to human experience.
Harper **$1.50**

### A CHAIN OF PRAYER ACROSS THE AGES

Compiled by SELINA F. FOX. An enlarged and revised edition, printed in convenient form, of one of the most comprehensive and useful collections of prayers ever made. A fruitful aid to the devotional life.
Dutton **$1.50**

### THE UNQUENCHABLE LIGHT

By KENNETH SCOTT LATOURETTE. A great historian of Christianity gives in brief, compact form an inspiring panorama of the spread of the influence of Jesus through nineteen centuries and into all the nooks and corners of the earth.
Harper **$2.00**

### DISCOVERY: A GUIDEBOOK TO LIVING

By ROBERT M. BARTLETT. This is frankly a book of quotations. The arrangement is ideal for daily reading and meditation. The ideas are robust in thought; timely in significance; real ignition points for the mind and spirit.
Association Press **$1.50**

### WHAT CAN WE BELIEVE

By RANDOLPH C. MILLER. Simple, clear, exceedingly frank discussion of what Christianity has to offer to that large company of modern men who wonder whether it has anything to offer.
Scribner's **$2.00**

### WOMEN OF THE BIBLE

By H. V. MORTON. Delightful, brief character sketches of women of the Bible, written by one whose knowledge of Palestine is extensive and detailed. Written in the fascinating style which has won such a large reading public for the author's travel books.
Dodd, Mead **$2.00**

### LIVING PRAYERFULLY

By KIRBY PAGE. An ideal book for Lenten devotional use. A "God's plenty" of poetry, arresting prose, and prayers selected with skill from wide-ranging sources, conveniently arranged for daily use.
Farrar & Rinehart **$2.00**

### THESE SHARED HIS POWER

By EDWIN McNEILL POTEAT. The experiences of six disciples of Jesus during the post-resurrection days are treated in a series of twin chapters. In each case, the first chapter is an imaginative re-telling of the Bible story, done with beauty and narrative power. The second deals with the theme of the story in the modern setting. Original and provocative.
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Revell **$2.50**

### THE LORD'S PRAYER

By ERNEST FREMONT TITTLE. No part of the Bible has been more often written about than the Lord's Prayer; never has it been done with more gripping effectiveness than in this brief, glowing book. The petitions of the prayer are used as windows through which to look out on the present scene. Timely and searching.
Abingdon-Cokesbury **$1.00**

### RELIGION AND THE WORLD OF TOMORROW

By WALTER W. VAN KIRK. The centuries speak to the hours in this little book. It points pathways to lasting peace, and the place the Christian religion can and must play in remolding the world nearer to God's desire. Authoritative, timely, persuasive.
Willett-Clark **$1.50**

### THIS IS THE VICTORY

By LESLIE D. WEATHERHEAD. A book that comes literally out of the furnace of London under bombs. Yet the author is above the battle. He writes, not a war book, but a book of faith and courage. The work of a great pastor with a sure and deep knowledge of God and man. Emphatically a book for days of strain.
Abingdon-Cokesbury **$2.00**

### CHRISTIAN DOCTRINE

By J. S. WHALE. This book is not a substitute for a box of candy. It is not an easy means of "killing time." But it will make the time spent in its reading live long for the reader who brings to it serious attention. A remarkably clear presentation of the Christian faith, by a man gifted in lucid and memorable expression.
Macmillan **$2.00**

### THE FAMILY LIVES ITS RELIGION

By REGINA WESTCOTT WIEMAN. The author does not move in the stratosphere of generalities; this book has its being in the concrete details of family life. Psychological scholarship, sympathetic understanding and deep religious spirit conspire to make this a very valuable book to all interested in building Christian homes.
Harper **$2.00**

This list is published by The Christian Century to acquaint its readers with the most important books for the Lenten season. All books listed may be obtained from YOUR BOOKSELLER.

## Lenten-Easter Reading

### CONQUEST OF DEATH

**F. TOWNLEY LORD** • "Here is a helpful and thoughtful book on a matter that concerns every person and is much in the thought of the Christian. It is an inspiring book of hope and confidence, and will help to lift up hands that hang down. . . . It will provide atmosphere, stimulate thought on Easter themes, and point the way to their development by suggestive ideas. This is a timely book for our American people."—*Rev. John C. Siler.*

*The Contents: Part One, The Problem.* DARK LOOMS THE GRAVE. MAN, KNOW THYSELF. IS PROOF POSSIBLE? DEATH OF THE HERO. *Part Two, The Christian Interpretation.* THE EASTER FAITH. THE SONS OF GOD. WITH WHAT BODY DO THEY COME? HEAVEN AND HELL. IS THERE HOPE FOR ALL? THE CLOUD OF WITNESSES. A FAITH TO LIVE BY.

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### FAIREST LORD JESUS

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*Some of the Chapters:* THE MYSTERY OF LIFE. THE CHRIST IN WHOM CHRISTIANS BELIEVE. THE GOSPEL STORY FROM THE OUTSIDE. THE GOSPEL ACCORDING TO THE EVANGELISTS. THE GOSPEL ACCORDING TO JESUS. HOW CHRIST WAS TEMPTED. TWICE BORN. "JUDGE NOT." HOLY CHARITY.

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### WHY THE CROSS? • G. RAY JORDAN

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"Jesus' contacts with ten people are portrayed with insight and imagination, bringing to light His resources for the tensions and burdens resting on people today. Fresh and original, embodying the wisdom of a long and rich pastoral ministry."—*Dr. Luccock.*

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